

SEP 5 1956

COLGATE ROCHESTER DIVINITY SCHOOL
ANDRUSE SWACEY LIBRARY
1100 SOUTH GOODMAN STREET
ROCHESTER 7, NEW YORK

Concordia Theological Monthly



AUGUST

1956

Concordia Theological Monthly

Published by The Lutheran Church — Missouri Synod

EDITED BY THE FACULTY OF CONCORDIA SEMINARY
ST. LOUIS, MO.

*Address all communications to the Editorial Committee in care of
the Managing Editor, Walter R. Roehrs, 801 De Mun Ave.,
St. Louis 5, Mo.*

EDITORIAL COMMITTEE

VICTOR BARTLING, PAUL M. BRETSCHER,
RICHARD R. CAEMMERER, ALFRED O. FUERBRINGER,
ARTHUR CARL PIEPKORN, WALTER R. ROEHRS,
LEWIS W. SPITZ, LORENZ WUNDERLICH

CONTENTS

FOR AUGUST 1956

| | PAGE |
|--|------|
| FAITH WITH WORKS. <i>Frederick W. Danker</i> | 593 |
| RAUSCHENBUSCH IN RETROSPECT. <i>R. L. Moellering</i> | 613 |
| HOMILETICS | 634 |
| THEOLOGICAL OBSERVER | 647 |
| BOOK REVIEW | 655 |

CONCORDIA THEOLOGICAL MONTHLY is published monthly by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo., to which all business correspondence is to be addressed.

\$3.00 per annum, anywhere in the world, payable in advance.

Entered at the Post Office at St. Louis, Mo., as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

PRINTED IN U. S. A.

Concordia Theological Monthly

VOL. XXVII

AUGUST 1956

No. 8

Faith With Works

Galatians 5 and 6

By FREDERICK W. DANKER

THE fact that Christianity's message has spread far and wide may lead to the easy assumption that knowledge equals understanding and that in place of doctrinal emphases the practical aspects demand primary consideration. It is the purpose of this paper to show that Christianity cannot be functional unless its message is presented with a constant doctrinal emphasis and that if this doctrine is faithfully presented, the message will be functional. As in the preceding paper, "Faith Without Works,"¹ St. Paul's Epistle to the Galatians will provide the basic material for the subject "Faith with Works."

A

Freedom from the Entire Law

In chapters 2—4 of the Epistle to the Galatians St. Paul developed the thesis that the Christian is freed from the Law. He demonstrated that the basic error of man is his attempt to set up his own criteria² of a right relationship with God. In contrast to man's futile efforts the Apostle emphasized that man cannot be saved unless he accepts God's own solution, the atonement of Jesus Christ. Under the Law man is a slave. He cannot satisfy the requirements of God's justice, nor is he free to express the will of God. Because of his sinful nature he cannot be relied on to make the right choices and decisions.

In order to carry out effectively God's program for living, man must be freed from Law (Gal. 5:1). Jesus secures that freedom. He who renounces all his own criteria of righteousness and relies entirely on the atonement of Jesus Christ for the assurance of

¹ See *Concordia Theological Monthly*, July 1956.

² See note 2, *ibid.*, p. 515.

pardon and release from the bondage to sin secures his freedom from the enslaving fetters of Law. Nor is this freedom limited to ceremonial and political elements in the Law of Moses. It is a freedom from *all* legal prescriptions.

The extent of this liberation from Law is apparent from such statements as Gal. 2:18f.: "If I build up again the things which I destroyed, I make myself a transgressor. For I through the Law am dead to the Law, that I might live unto God." There is no limitation in this passage with regard to the Law. The same applies to chapter 5:1-3: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole Law." The reference to the "whole Law" indicates that the Apostle emphasizes a liberty from the entire Law. In 5:13 Paul declares: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." The antithesis clearly indicates that freedom from the demands of the Law is involved in the Apostle's declaration of liberty.

The Apostle's doctrine of liberty is documented throughout the New Testament. In Col. 2:14 the Apostle declares that God has blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Eph. 2:14, 15 states: "He is our Peace, who hath made both one and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the Law of commandments contained in ordinances." In Rom. 7:6 the Apostle expresses a similar thought: "Now we are delivered from the Law, that, being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter."³

The erroneous inferences made by certain parties in the church affirm the extent of the liberty implied in the preceding passages. The moral laxness at Corinth, for example, as indicated especially by 1 Corinthians 5, is explicable only on the assumption that Paul

³ Cp. Rom. 2:29 and 2 Cor. 3:6. Conformity with the written precepts of the Law is contrasted with the new life wrought by the Spirit of God.

proclaimed liberty from the entire Law. The Corinthians falsely inferred that liberty from Law meant license to indulge the flesh, and 6:12 suggests that certain Corinthians prided themselves on the slogan "All things are lawful to me." The description of heretics in 2 Peter and Jude points in the same direction.

The problem confronting the Apostolic Council likewise indicates that freedom from the entire Law was implicit in the apostolic message. The Jewish party appears to have expressed the fear that proclamation of liberty from the Law would lead to sexual promiscuity. Hence the decree concerning "fornication" (Acts 15:29).

The material presented in the Gospels also suggests that the apostolic proclamation of liberty from the Law includes the entire Mosaic Code. The preservation of words and sayings indicating the inadequacy of a codified Law seems to justify this conclusion. The Sermon on the Mount is especially valuable in this connection. Matt. 5:31, 32 appears to have been preserved as an antidote against the criticism that liberty would spell license, for Jesus' own declaration on marriage not only "establishes" the Law, to use the Apostle's phrase (Rom. 3:31), but exceeds its literal expression. Thus the church seems to have said to her opponents who claimed that release from the Law would lead to moral chaos: Our Lord leads us along a way that the Law in its literal precepts would never teach us. A similar inadequacy in connection with the Fifth Commandment is discussed in Matt. 5:21ff.

In addition to these efforts to document the inadequacy of the Law, the Gospels are apologetic in their approach to the question of freedom from the entire Law. Thus the word of Jesus in Matt. 5:17ff. was highly valued by the church. The church was saying to her adversaries: You claim that we teach liberty from the Law. That is true. But you must understand it correctly, for our Lord said: "Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled." Luke 15 and 16 suggest a similar apologetic interest. After the forgiveness of the sinner has been depicted in chapter 15, our Lord's story of the unjust steward is recorded, in order to show that though forgiveness and

liberty from the Law appear to give the sinner license, yet the moral expectations of the kingdom of God are not lower but higher than those attained under the Law (16:16ff.). Matt. 22:21 suggests that the contents of the First Commandment are not endangered by the declaration of liberty from the Law, for the Christian faith promotes a greater obedience to the respective authorities of God and of Caesar than the Jews displayed under their Law.

B

Freedom, Not License

The argumentation of Galatians, the objections of the adversaries, the misunderstandings of weak Christians, the statements concerning the inadequacy of the literal ordinance of Moses, the apologetic interests of the Gospels, unanimously testify to the fact that liberty from the entire Law was a primary article of faith in the apostolic era.

As already indicated, the declaration was subject to misunderstanding. But the fact that it could be misunderstood did not lead the apostolic church to compromise its fundamental article. On the contrary, the Apostle Paul is representative of the unremitting zeal to provide proper instruction on this point.

In 5:13 he reminds the Galatians that they have been called to liberty. But then he goes on to say in vv. 13 and 14: "Only use not liberty for an occasion to the flesh, but by love serve one another, for all the Law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."⁴ These words indicate that the Apostle takes up a challenge of the Judaizers that his doctrine of liberty will lead to moral license. In reply to their objection he says that the Christian emphasis on freedom loses nothing of the moral values of Judaism. But if he had stopped at this point, he would have proved nothing. Unless he can demonstrate that the ability to love is intimately linked with the Christian's expe-

⁴ The Law appears to be used here as a directive, but such is not the case. The Apostle aims to impress on the Galatians that freedom from the Law does not mean abrogation of all moral principles. Freedom from Law means freedom to love, and this love displayed by the Christian will cover all that the Law included. The Christian does not love because a commandment says he must. He loves because God has loved him in Christ, and this love achieves what is implied in the written code.

rience of the atonement, he must concede the laurels to the Judaizers.

"By love serve one another." The contrast to a life of love is life in the flesh, the Apostle suggests in v. 13. Then he proceeds. He picks up the objective he has proposed — love as the fulfilling of the Law — and connects it with the Spirit of God. "This, I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." The Holy Spirit is the guarantee of this new life in love. With that the Apostle presses his advantage. His word on liberty, Paul insists, does not mean that the Christian is liberated to live as he pleases. "For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would" (v. 17). There are really only two possibilities, says the Apostle. The one is life in the flesh, and the other is life in the Spirit. And these two are opposed to each other. There is no third possibility. What one does is either fleshly or spiritual.

"But if ye be led of the Spirit, ye are not under the Law." The Apostle has proposed the two possibilities. Now he explains what liberty from the Law really means. Note that he does not say: "But if ye be led of the Spirit, ye are not in the flesh." The point here is not whether the Christian is in the flesh or in the Spirit. The question under discussion is, whether the Christian is free from the Law, and in what sense is he free. The Apostle answers: In view of the fact that only two possibilities are open to the individual, life in the spirit and life in the flesh, no man is absolutely free. But if one is led by the Spirit of God, then he is free from bondage to Law, free for God. Freedom from Law consists in being led by the Spirit of God. But since the Spirit of God opposes the flesh, freedom from Law does not spell moral license.

The Apostle's emphasis on the leading of the Spirit indicates that the Law is not necessary in order to secure the Christian's moral response. He is not dependent on external ordinances or directives to coerce a God-pleasing decision in a particular life situation. The Spirit working within him will dictate the proper response, provided he has renounced himself and relies solely on the merits of Jesus Christ.

When that Spirit-prompted response is lacking, man lives accord-

ing to the flesh. But the Judaizers would insist that the Law is necessary in order to help the Christian identify fleshly conduct. The Apostle is aware of this objection and says: "Now the works of the flesh are manifest" (v. 19). Then he gives a catalog of sin (vv. 19-21). The Spirit-guided Christian, says the Apostle, does not need a written Law to tell him that these things are wrong. If anyone should choose to debate the evil character of such conduct, he would only confess his ignorance of the meaning of the Christian faith, implies the Apostle. Therefore he adds, "They which do such things shall not inherit the kingdom of God" (v. 21b). The Apostle's choice of tense in the participle *πράσσοντες* is worthy of note. He is not thinking of a temporary triumph of the flesh over the Spirit. He is talking about a way of life, an habitual attempt to satisfy the self instead of seeking the interests of God. Such an attitude indicates the absence of the Spirit, but where the Spirit is absent, there life is not free from Law, but hopelessly entangled in bondage to the Law.

If the Law is not necessary for the Spirit-guided Christian to identify the works of the flesh, it is certainly not necessary in order to secure what God desires; for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no Law" (vv. 22, 23). The Law is unnecessary because the things that God desires are not evoked by compulsion or external directives, but are the silent growth of the Spirit working within. They are the produce of the Spirit. They are *fruits*. They are the way by which the Spirit makes His presence known. He who receives the Spirit, receives the fruits of the Spirit. They are a production of Grace. The external Mosaic Law at this point would be completely superfluous, for the Law opposes man's activity. It condemns, it challenges man. But the Law cannot possibly criticize what the Spirit produces. Therefore freedom from Law does not lead to license, for freedom from Law means freedom to experience the production of the Spirit's fruit.

C

Objection Answered

In reply to the Apostle's argument thus far one is tempted to say: "This all sounds very fine. Theoretically it is a beautiful pres-

entation; actually it doesn't work out this way. We Christians know that we aren't producing the fruits of the Spirit in generous quantities. There is so much of the flesh with us." The Apostle will recognize this fact. But he will not concede that the solution is to reintroduce the Law as a means to secure what is properly the Spirit's fruit. Instead he will say: "Let us get to the bottom of this thing. What is the reason for this fleshly living? Perhaps a diagnosis will help us find a solution."

In 5:24, 25 the Apostle declares: "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." With these words the Apostle reminds the Galatians what happened when they became Christians. They crucified the flesh. The acceptance of the Gospel means that I accept not only the Christ as crucified for my sin but also the crucifixion of my inmost self, the flesh. I declare my flesh opposed to God. I die with Christ. I die to the flesh. Faith in Him means that I renounce the flesh as a principle of living and accept Him, my Savior, as my Lord and sole Master of my life. Faith in Him means that I recognize the futility of my own ways and realize that only in union with Him do I have life. If I take the Atonement seriously, I know that I have been saved from sin, not to live for sin but to live for Him who died and gave Himself for me.

If there is trouble, then, in securing the new life, it lies somewhere in this area of sin and grace. Tacking on the Law would be like trying to heal acute appendicitis with an aspirin.

The Apostle loses no time in locating the source of the problem. Unfortunately 5:26 has been orphaned from the rest of the argument by a chapter division, but the close connection between this verse and chapter 6 is vital to the understanding of the Apostle's presentation. The Apostle proceeds to examine one symptom of spiritual failure. A factional spirit has developed among Galatia's Christians. Pride and censoriousness have frustrated the production of love and peace and humility. Self-righteousness is evident in their relations with the weaker brethren (vv. 1, 2). But self-righteous attitudes are symptomatic of a failure to understand the grace wherein they stand. The Galatians' problem is their failure to consider seriously enough what it means

to be rescued from sin; otherwise they would not be uncharitably critical of one another. Therefore the Apostle says, "Consider thyself lest thou also be tempted" (6:1).

The Apostle is saying: As long as we are in this world we shall not be free from the hindrances of the flesh. Sins will occur. The flesh will ever attempt to reassert itself. But when the flesh triumphs over the Spirit, it is due to the fact that we have failed to rely on the all-sufficient power of Christ's atonement. When that happens, you who are spiritual, who see that a particular deed or attitude is not prompted by the Spirit, ought to restore one another. You who are living in the Spirit should help the erring brother realize that his faith calls him not to life in the flesh but to life in the Spirit of God. Thus you bear one another's burdens and fulfill the Law of Christ (6:2). At the same time you must remember that your salvation is dependent not on your own achievements but on the grace and mercy of God. You yourself, if you shift your confidence from Christ, will also fall into the sins of the flesh. And there is a great danger that you have already fallen, since you appear to be making your brother's failure the standard of your own walk in the Spirit. Therefore remember that every man shall bear his own burden. That is, God does not judge us by comparing our behavior with that of others. Remember, therefore, that you can walk securely only when you reflect that you are not sufficient to yourself and that without the power of Christ and His Spirit you can do nothing.

Such is Paul's first answer to the question: How shall one approach the symptoms of fleshly living? Face the Christian with the symptoms, diagnose the disease as an attempt to live by one's own criteria. Urge the Christian to rely entirely on the atonement of Christ and to accept the guidance of the Spirit.

But there is another answer suggested by the Apostle, related to the first. Inasmuch as the Christian's conflict with the flesh is a constant one, he needs the atonement of Christ brought to his attention at all times. The Word of God serves this purpose. "Let him who is taught in the Word communicate unto him that teacheth in all good things" (6:6). Unfortunately, this verse is often divorced from its context and used exclusively as a proof-text for support of the ministry of the Word. What concerns the

Apostle is this, that the Christian's lack of concern for the minister's material needs is symptomatic of a profound spiritual problem. The Galatians are failing to recognize the important bearing the ministry of the Word has on their production of the fruits of the Spirit. The Apostle aims to emphasize that through the Word of the Gospel the Christian's spiritual life is nurtured and maintained. The minister's task is to call the Christian's attention continually to the implications of the Gospel, so that he may constantly be urged to shift dependence from self and rely always on the atonement of Christ. In that atonement, and only in that atonement, is the Christian's spiritual walk a possibility. Because the flesh is always with the Christian, the Gospel must always be with him to remind him continually of his saved condition. For this reason the Gospel must never be taken for granted. It is not something heard once, agreed to, and confessed by the lips only. The Gospel is a fuel required constantly to produce and promote the life of the Spirit, within the Christian. The fruits of the Spirit grow only where the Gospel is sown tirelessly and unremittingly. The practical life of the Christian is never something merely tacked on. It is faith active through love. It is love activated by faith. It is *faith with* works.

When the Christian's faith is so activated by the Gospel, he is in a position to fulfill the Law of Christ (6:2). It is not a Law issued by Christ as a code of letters, like the Mosaic ordinances, but a way of life that Christ communicates to His believers in His atonement. It can be called a Law because this way of life is not "lawless." He who lives according to the Spirit's dictates, prompted by the atonement of Christ, will not pass by one jot or one tittle of the Law of Moses. Along the Christian way all that is in the Law of Moses finds fulfillment. The ceremonial elements of the Law find their highest expression in the worship of God in Spirit and in truth. The political and moral elements are fulfilled to a degree not approximated by the Jews living in dependence on its literal directives, through love manifested toward "all men, especially unto them who are of the household of faith" (6:10).

The Epistle to the Galatians provides the basic material for the Christian minister's approach to the proclamation of a practical

Christianity. A full appreciation of the Apostle's approach, however, can be gained only by reading and rereading the New Testament writings, to determine what resources the sacred writers employ to secure the new life in the Spirit.

The Apostle Paul, writing to his beloved Philippians, takes note of a symptom of fleshly living in the congregation, namely, pride. He points out their sin, but in order to secure the fruit of the Spirit, instead of saying to them, "You *must* recognize Jesus as Lord, and lay aside this pride, because it is sinful," the Apostle brings out the heavy artillery of the *genus maiestaticum*, the *status exinanitionis*, and the *status exaltationis*: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation" (Phil. 2:5-7). He says: You believe that Jesus spent His whole life for you in humble self-giving. You believe that He has returned to His Father's right hand. You confess that He is your Lord. Ask yourselves, then: Is this self-seeking spirit and conceit in harmony with such a profession? "Wherefore, my beloved, as ye have always obeyed . . . now much more in my absence, work out your own salvation with fear and trembling." Everything hinges on the ὡστε. In view of your profession of faith, says the Apostle, humility is your only course. Then, lest there be any misunderstanding as to his meaning, he says, "For it is God which worketh in you both to will and to do of His good pleasure" (2:13). The Gospel is the sole source of the power to walk in the Spirit.

In Thessalonica the Apostle observes sloth and indolence as the symptoms of fleshly living. How does he help his Christians? He uses the doctrine of Christ's second advent as a lever. But he does not want to produce works of fear. Therefore he tells the Thessalonians: "Ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all the children of light and the children of the day" (1 Thess. 5:4, 5). He reminds them of their condition as redeemed people of God. He locates them inside the Gospel. Then follows his beloved ἀγα οὖν: "Therefore let us not sleep, as do others; but let us watch and be sober" (v. 6).

Even in the case of the Corinthians the Apostle knows no other

approach. The symptom is a refusal to exercise church discipline, a toleration of sin. To free them from this sin he aims the most powerful weapon in his doctrinal arsenal—the death and resurrection of Christ. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us." Now note that unobtrusive particle, ὥστε. Unobtrusive, but mighty for the destruction of satanic strongholds: "Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5:6-9).

In chapter 6 of 1 Corinthians, the Apostle's approach to the problem of immorality is the same. How does he help his Christians to overcome this sin? He does not say to the congregation: "The Sixth Commandment forbids fornication, therefore stop it." No, he recognizes their freedom from the compulsion of the Law. "All things are lawful unto me" (1 Cor. 6:12). But he goes on to say, "All things are not expedient." With foods it may be immaterial whether you abstain or eat. But in the case of fornication, you are involving not only yourself but another person and, in addition, the Lord, with whom you are joined by one Spirit. What you do in your body, then, must satisfy that relationship which you claim to enjoy with God in Christ Jesus. "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" And now note the significant particle γάρ. "For ye are bought with a price. Therefore glorify God in your body and in your Spirit, which are God's" (vv. 12-20).

Many more examples might be adduced, not only from the Apostle Paul's writings but from other epistles as well, to show how the doctrines of the Christian faith need not remain embalmed in a dogmatic mortuary, but can be effectively employed as triggers for Christian action. Is it a problem of stewardship of material goods? The apostolic approach guarantees results. It might pursue the following pattern.

"Brothers and sisters in Christ. Surely you realize that a covetous man shall not inherit the kingdom of God. And there is covet-

ousness in our midst. There is a lack of love for the Lord's work. There is a lack of vital concern for the spreading of His Word. Are you perhaps making the things of this world your primary concern? Beware lest the devil ensnare you with a love for the world. You have not been brought up that way in Christ. You know that He renounced His heavenly realms and was made poor for your sakes. For what other reason do we celebrate Christmas? But that is not all. He who is Life itself gave up His life for you on the cross so that you might share the riches of His glory. With the priceless blood of His own Son God bought you when you had no price to pay for your soul. He has given you all things. And now He stands before you and points to the four corners of the earth and opens your eyes to the vision of souls that are still to be reached with the Gospel. This will take money — much money. But it will not be hard for you to give it; for when you acknowledged Him as Lord, you cast everything down at the foot of His cross. You are not under Law but under grace. But even those who were under the Law in the Old Testament period gave generously. Shall we fall behind them in using our bounties for our Lord's purposes? Ultimately each one of us gives a percentage to the Lord. From one the Lord gets 1%; from another 5%; from another 10%; from another 20%; from another 50%. Look at the Cross once more, and regardless what your percentage has been, think it out all over again, and let His love unlock your purse. Judge yourself by no one else's performance. Let the love of Christ fill you with the joy of giving, for God loves a cheerful giver. And if your flesh prompts you to pride yourself upon your generosity, then say, I have only given what belongs to my Lord who bought me. Glorify God with your possessions." Any preacher worth his salt can improve on this presentation, but it is the apostolic method that we wish to parade, not homiletical art.

What about the problem of segregation versus antisegregation? This might be the apostolic word concerning one of its aspects: "You know that you have been called with one hope of your calling. In Christ there is neither Jew nor American, Negro or white, poor nor rich. But there is a spirit of lovelessness in our midst. You are perfectly willing to accept the Christ who died for all, but you wish to make a difference when it comes to some-

one of a different race or color. There are even some who have threatened to quit this church if the minister encourages Negroes to worship with us. Need I warn you that God is no respecter of persons? You know that full well; for when you were nothing, in the same shoes as the ones you despise, God saved you. Did God save you because you were white? Did he save you because you were rich? How, then, can you, who claim to know God as not respecting persons, display such loveless attitudes toward a brother for whom Christ died? Brethren, I fear that some of you are falling back under the Law. But hear what the Law says: Thou shalt not kill. But he who hates his brother is a murderer. Is the Law the basis on which you want to be judged? I think not. That is why you believed on Jesus Christ, because you knew that you could not be saved by the Law. You want to be judged by His mercy. And you have received His Spirit, if indeed you believe in Him who was raised from the dead by the Spirit of God. Did you, I ask you, receive a spirit of lovelessness and bigotry? God forbid, but it was the Spirit of love and mercy and compassion and concern. Brethren, let us love not only in word but also in deed, considering our Lord who gave His life for all that all might be His own. Consider this, you who despise another because of the color of his skin. Consider that all who believe in Christ Jesus shall share the inheritance of the saints in light. People from every race and country under heaven will be there. If this, then, is your hope, review your attitudes and let the Spirit determine what is right. Let not the flesh with its lovelessness and pride quench the Spirit within you. Look to the Cross that was erected by God so that the hands of Christ might reach out in blessing over every man."

It should not be inferred that this particular presentation endeavors to solve every problem connected with the issue. But the apostolic pattern provides the material for a Christian solution to the immediate situation, whatever it may be, whether it is the problem of Negroes moving into a white community, intermarriage of whites and Negroes, etc.

The Apostle's method, if it is carefully examined and studiously employed in homiletical presentations, will achieve the Christian life as no other method can. A concordance study of εὐχαριστέω

and its cognates proves that thanksgiving is a dominant note in the Christian's response to the saving mercies of God. But this concept of thanksgiving has sometimes been misunderstood, and the result is a weakening of the apostolic approach, for the Christian may be led to believe that because God has done something for him, he ought now return the favor by expressing his gratitude toward God through a godly life. What the Christian should be led to realize is this, that his very ability to produce the fruits of the Spirit is a cause for thankfulness. Thus he will not be tempted to divorce his practical Christian living from the total salvation he finds in Christ. It is best therefore to avoid formulations like this: God has saved you; therefore in return you ought to express your gratitude by living a God-pleasing life. The Apostle would suggest the following: God has saved you richly, and through His Son Jesus Christ He sends the Spirit into your life. Rejoice in the Spirit. Rejoice in this new power for holy living that God has given you, and continually gives you, through His means of grace. Walk in the Spirit as redeemed children.

D

We Establish the Law

The validity of the preceding discussion depends on a consideration of what appears to be a legalistic element in certain New Testament passages. Intimately connected with this problem is the so-called "third use of the Law."⁵

At times the Apostle Paul expresses himself in a way that appears to contradict his declaration of liberty from the Law. A careful examination of the passages indicates, however, that they substantiate his basic proposition. In 1 Cor. 14:34 the Apostle declares that women should keep silent in the churches, "as also saith the Law." In the original the phrase reads *καθὼς καὶ ὁ νόμος λέγει*. The RSV renders, "as even the Law says," bringing out the exact point made by the Apostle. The Christian is freed from the Law. A superior power comes into play, the Spirit of God. The Spirit of God does not lead one contrary to the Law. Therefore the Apostle is actually documenting the

⁵ See FC, VI.

superiority of life in the Spirit and treats the Law with an almost patronizing air. It is as though he said, "Even the Law takes consideration of this matter."⁶ Thus the women are exhorted to remain silent not *because* the Law says so but because the attitude they should display is in accord with their understanding of God's purpose. Cp. 1 Tim. 2:12ff.

Rom. 7:1 is not a passage in point because the Apostle here uses an illustration. The context does not suggest an exhortation, as in the parallel passage of 1 Cor. 7:39. In the latter case the word νόμος is omitted. The inferior variant reading indicates the failure in certain areas of the church to grasp the implications of the apostolic doctrine on freedom from the Law.

Eph. 6:2, which introduces the Fourth Commandment, is in line with 1 Cor. 14:34. The commandment is not made the reason for the child's obedience, but the commandment is adopted as a beautiful expression of that which the Christian faith itself promotes and urges and exerts. Indeed, the Christian faith estimates the value of the Fourth Commandment. It is a commandment pre-eminent in promise.

1 Cor. 9:8 is an interesting example of St. Paul's attitude toward the Law. If someone should challenge his spiritual deduction regarding the right of the ministers of the Word to sustenance, he will show that even the Law expressed such a fine insight. This is in line with his thought that the Spirit's fruits are not opposed by the Law.

What we observe in the Apostle's presentation is an interpretation of the literal precepts of the Mosaic code by the Christian's experience or identification of what is right and wrong through the operation of the Spirit of God in view of the Atonement. The Law's commandments are evaluated in terms of the Christian faith. Thus the Christian's liberty from the Law is emphasized. But at the same time it is made clear that Christianity does not lead to substandard morality.

Freedom from Law, then, does not mean the abrogation of the Law. It means release from dependence on the precepts of the

⁶ Cp. the discussion in *Theologisches Wörterbuch zum Neuen Testament*, ed. G. Kittel (Stuttgart, 1949), IV, 1070. The range in Paul's use of the word *Law* is readily apparent.

Law as a code of specific ordinances in order to achieve the plans and purposes of God in one's daily life. The Mosaic code, or any code, in its outward, literal form is but a general presentation of what a godly life really means. Law can only prescribe, it cannot promote obedience. The Spirit of God, however, links man with God and directs the life of man. This direction of the Spirit embraces all that the Law expressed. Therefore Christianity is never lawless. It lives by a Law, but that Law is not something external to the Christian, but something internal. His Law is at the same time an expression. It is Christ living in him. On account of his flesh the Christian is not always able to give expression to His experience in Christ. Alien thoughts and deeds becloud the Spirit's activity. The Spirit's production is frustrated for the nonce. The flesh is saying to the Christian, this deed is the thing to do. Should the Christian detach his gaze from the Cross, his sight becomes blinded, and he fails to discriminate properly.⁷ In the moment that his flesh seeks to gain utterance, he is in danger of going under the Law. Then he must be warned of the danger. He must be shown what it means to be under the Law. Thus the passages in the New Testament which warn the Christian of the wrath to come and the hazards of following the flesh are to be understood. These warnings are not designed to motivate the Christian's God-pleasing behavior, but to call him back to his senses and alert him to the danger of living according to his own criteria, instead of depending entirely on the atonement of Christ. For fleshly living means that one ceases to take sin seriously. But if sin is not taken seriously, then salvation is also underestimated. The Christian is indeed free from the Law, but his freedom consists in being rescued from sin and being led by the Spirit.

The preceding discussion involves a question concerning the term "third use of the Law." The term "Law" as a directive for the Christian life is not wholly unequivocal, for the apostolic teaching includes the declaration of the Christian's freedom from the Law. This doctrine on freedom includes the consideration of

⁷ Paul's favorite expression is δοκιμάζω. The need for evaluating the proper course of conduct is due precisely to the fact that the Christian cannot be guided by an explicit written directive in each specific life situation. The Spirit is his guide. Cp. Gal. 6:4 and the Apostle's commentary in Eph. 5:8ff. and Phil. 1:9ff.

the fruits of the Spirit. Since these fruits are not secured by confronting the Christian with a legal "must," the term "third use of the Law" is to be understood as "the doctrine of the fruits of the Spirit." The Formula of Concord enlarges on the concept thus: "Wann aber der Mensch durch den Geist Gottes neugeboren und vom Gesetz freigemacht, das ist, von diesem Treiber ledig worden und von dem Geist Christi getrieben wird, so lebet er nach dem unwandelbaren Willen Gottes, im Gesetz begriffen, und tuet alles, soviel er neugeboren ist, aus freiem, lustigem Geist; und solchs heissen nicht eigentlich Werk des Gesetzes, sondern Werke und Früchte des Geistes." (SD VI 17.)

The qualification that the Christian cannot be approached with a legal "must" is important because the letter of the Law must be interpreted through the Spirit's guidance. But even when it is interpreted under the Spirit's guidance, care must be exercised lest the decision dictated by the Spirit in a particular instance be made the standard for every apparently similar situation throughout time. The decision that women ought not to pray publicly with uncovered heads (1 Corinthians 11) is illustrative of the Spirit's solution to a particular problem. But this decision in a particular social situation cannot be made binding on the church throughout the ages. The law of love is the ultimate law. This ultimate law embraces far more than any literal statement can possibly comprehend. Hence, whereas in ancient Corinth, the covering of the head was a practical expression of love, to insist on it now as mandatory because a decision once made under the guidance of the Spirit found literal expression in an apostolic writing, would spell bondage under Law.

The ultimate will of God, then, must not be identified in its scope with the individual decisions which Christians or groups of Christians may make at particular times and in particular situations under the guidance of the Spirit. Unless this precaution is taken, the church is in danger of promoting a formal ethic and reverts back to the slavery from which the Apostle strives to liberate the church. For the ultimate will of God is reflected in that action or thought which under the Spirit's guidance is exactly right and appropriate in a particular circumstance and corresponds completely with God's intention and desires in that particular mo-

ment.⁸ Since God alone can be the ultimate judge of the rightness of that decision or action, no outward conformity with a legal demand can be the criterion. It is for this reason that Sacred Scripture emphasizes the thought that God shall judge the secrets of men's hearts. Cp. Rom. 2:16. "One shall be taken, and the other shall be left" (Luke 17:34). Two apparently exactly similar situations. What spells the difference? God, who searches the heart, alone knows. But the Christian is not in doubt of God's mercy. For his relationship with God is not determined by conformity with a legal criterion but by faith in the atoning merits of Jesus Christ. And this faith is active in love.

The Law of God in its highest sense, then, is not a formal ethical code, but another term for the way in which the Christian is privileged to walk. That way of life is the spontaneous outgrowth of the Christian's faith in the atonement of Jesus Christ. Because it is completely dependent on that atonement, in order to secure this spontaneous growth, the Atonement must continually be presented as the generating power of the Christian's walk in the Spirit. If the new life of the Christian is not continually connected with the redemptive work of Christ, the ethical imperatives will become another legal code, tacked on to the Christian's faith. Such presentation must ultimately lead to a sterile moralizing type of Christianity, where the breath of the Spirit is no longer felt and conformity with ecclesiastical regulations becomes the criterion of righteousness.

But when the apostolic method is followed—there Law and Gospel truly kiss each other. There faith is found *with* works, and faith grows up to manhood in Christ as it realizes that which it already possesses. The Christian becomes more and more what he is and shall be. Then that which was envisaged by the ancient prophet (Jer. 31:31-34) finds fulfillment, and the Son indeed hath made us free.

E

Iustus et simul peccator

A word remains to be said concerning the classic formulation of the problem suggested by the Apostle's discussion concerning

⁸ SD VI 18.

the Christian's constant battle with the flesh. Lutheran dogmatists have employed the phrase *iustus et simul peccator* to characterize the Christian's condition in the present aeon. This phrase is helpful in safeguarding the apostolic doctrine against a compartmentalization of the Christian's personality. The Christian, though he is just, completely righteous before God, is at the same time a child of Adam. That is, he still has the flesh, as St. Paul indicates in Gal. 6:8. Nor is this fleshliness merely a dogmatical chimera. This fleshliness expresses itself in fleshly living. Cf. Gal. 6:26ff. Fleshly living means, however, to live independently of God, to assert oneself. Life thus lived is life under the Law (Gal. 5:18), not inside the Law,⁹ for the Law is spiritual and can be fulfilled only by one who is prompted by the Spirit of God.

Since the flesh is a constant menace, the Christian requires the Law in order that he might be shown his sin and reminded of the wrath of God on sin. That wrath rests continually on the flesh. It never ceases. The flesh is under a constant interdict (Gal. 5:21). *Lex semper accusat*. The Christian is *peccator*.

Yet he need not despair, for the atonement of Jesus Christ guarantees the fellowship of God despite the fact that the Christian is *peccator*. But God does not leave the Christian in a hopeless condition. The Christian is *iustus et simul peccator*, but he is also *peccator et simul iustus*. Because he is declared just by God through the atonement of Jesus Christ, the Spirit of God makes His way into the Christian's life. The Spirit of God aims to frustrate the counterclaims of the flesh (Gal. 5:17). This activity of the Spirit is one of the primary purposes of the Atonement. It is here that a rationalistic approach must be carefully avoided. It is quite easy to assume that since the Law is required to alert the Christian to the perils of the flesh, therefore the Law also produces the new life of the Christian.

The phrase *iustus et simul peccator* must, however, be taken seriously. The Christian never ceases to be wearied by the flesh. Therefore, since he never ceases to have the flesh, he must always hear out the Law. But when he hears out the Law, recognizes his creatureliness, and bows in humble contrition before his Creator,

⁹ The expression is appropriated from SD VI 18: "dergestalt sie denn nimmer ohn Gesetz und gleichwohl nicht unter, sondern im Gesetz sein. . . ."

renouncing all his own criteria of righteousness, he must hear the Gospel as persistently as he has heard the Law. Therefore it is a serious perversion of apostolic doctrine to assume that the Christian ceases to have the flesh and that a life pleasing to God can be achieved through the Law. The Apostle protests most vigorously against such compartmentalization of the Christian's personality (Gal. 3:2, 3).

But if such rationalization is disastrous, still more perilous it is to assume that the Holy Spirit activates the Christian's life via the Law. The Holy Spirit does not promote the new life by confronting the Christian with God's moral expectations. The Holy Spirit does not come via ethical prescriptions or legal specifications, in the strict sense of the term, whether found in the Old or the New Testament. But if the Holy Spirit does not come through these prescriptions, neither do the Spirit's fruits. Cp. Gal. 3:5. The Spirit and therefore also His fruits come only via the Gospel.¹⁰ Via the Gospel He leads the Christian into the life that is always lawful and within the boundaries of all that might be called the Law of God.¹¹ For the Gospel signalizes the kingdom of God, the acceptance of the lordship of God and His Christ, the rejection of the counterclaims of the devil, the world, and the flesh. The believer is one who recognizes his creatureliness and surrenders himself to the will of the Creator. That will finds expression in the fruits the Spirit aims to produce. These fruits cannot be codified so as to cover every possible situation of life, for they are the responses to the Christian's opportunity to display the love of God he has experienced in Christ in his reaction to life situations and relations with his fellow men. No two situations are exactly alike. The giving of alms may in one instance be a fruit of the Spirit, in another instance a product of the flesh. But selfishness is always a product of the flesh. A legal code as such is no certain guide, but the Spirit of God never fails, and against His fruits there is no Law. *Peccator, sed non peccator!*

St. Louis, Mo.

¹⁰ SD VI 11f.

¹¹ SD VI 17. Cp. Gal. 6:2.

Ra

C

of t
to u
Wh
stigm
was
He
the
hear
prop
reve

F
ness
awa
Pre
he
and
of
chu
chu
hap
pos
Ra
ster
bun

v
afte
for

1
2
cite

the
it is
chris-
can
gor-
per-

s it
via
con-
Holy
fica-
Old
ome
Cp.
via
life
ght
ing-
rist,
the
and
ex-
tan-
for
lay
to
ua-
nce
esh.
as
and

Rauschenbusch in Retrospect

By R. L. MOELLERING

ON the whole, it appears that American Lutheranism was oblivious to the writings of Walter Rauschenbusch. An examination of *Lehre und Wehre*, the theological journal of the Missouri Synod during the years of his ascendancy, failed to uncover a single reference to the "prophet of the Social Gospel." When he was mentioned in Lutheran circles, he was usually stigmatized as the villain of American Protestantism. His name was associated with all the ignominy heaped on the social gospel. He became the favorite "whipping boy" for those denouncing the trend toward Modernism. Perhaps he was not given a fair hearing. At least there seemed to be no appreciation of his prophetic powers in discerning so clearly the social and religious reverberations of the industrial revolution.

Rauschenbusch, in turn, was highly critical of Lutheran aloofness from American civic life. While he could speak of a gradual awakening to social responsibility on the part of Methodists, Presbyterians, Baptists, Episcopalians, and even Roman Catholics, he felt compelled to fault the Lutherans for their isolationism and lack of social sensitivity. He quoted President F. Pfofenhauer of the Missouri Synod as writing: "The real business of the church is to preach the Gospel. It is not the mission of the church to abolish physical misery or to help men to earthly happiness."¹ Whereas champions of Lutheranism argued that this position leaves individuals free for constructive activity in society, Rauschenbusch averred that it left them "uninstructed, and even sterilized against social enthusiasms." He accused Lutherans of burying their "ten talents in a tablecloth of dogmatic theory."²

What shall a Lutheran say in retrospect some thirty-five years after Rauschenbusch's demise? The social gospel in its extreme form has had its heyday and has long been in decline. The theo-

¹ *Der Lutheraner*, 1911, p. 150.

² *Christianizing the Social Order* (Boston: Pilgrim Press, 1912), pp. 24, 25, cited in this article as *CSO*.

logical atmosphere which was congenial to its growth has changed. The optimistic assumptions which looked forward to "Christianizing the social order" as the realization of our Lord's kingdom on earth have been seriously challenged, if not demolished.

Concurrently Lutherans have been aroused to a greater social consciousness. They have become a vital part of American life. Some Lutheran bodies have not hesitated to issue pronouncements on questions related to war, labor, family life, birth control, and divorce. The Lutheran Human Relations Association of America is at least keeping pace with, if not outstripping, the most progressive thinkers on the race question among American churchmen.

With the passing of a whole generation and the diminution of the Modernist-Fundamentalist controversy, it is possible to view Walter Rauschenbusch with a new perspective. Taking a "new look," we can attain a more balanced view which gives credit where it is due and censures where it is necessary. Thus even a "conservative" Lutheran may find himself admiring Rauschenbusch's penetrating and accurate analysis of the far-reaching changes taking place in the structure of American life around the turn of the century, while he is more than ever aware of some of his misleading premises and theological deficiencies.

It will be the main purpose of this treatise to delineate what we regard as Rauschenbusch's chief contributions to the problem of how Christ's followers must relate themselves to society and how he has interpreted theology to correspond with his view, not neglecting to mention areas where in our judgment he has erred. While one must marvel at his ability to grasp the implications of the social revolution for the Christian Church, one must also deplore the fact that he deliberately molded theology to conform to his formula for a new order.

I

RAUSCHENBUSCH AS A SOCIAL PROPHET AND REFORMER

The social gospel has been severely castigated for its one-sided stress on the salvation of society. Rauschenbusch was aware of this danger and frequently cautioned against "flying off on a tangent." Already in 1907 he complained about the preachers

who were so absorbed in the new movement that they regarded all other Christian truth as "stale and outworn in comparison."³

Rauschenbusch always tried to preserve a careful balance between the individual and the social aspects of religion. He asserted that there were two great entities in human life—the human soul and the human race. Both are vital concerns of Christianity. While the social preacher is inclined to underestimate the necessity for individual regeneration, the evangelical preacher is apt to ignore the Christian's responsibility for improving the social order. Although Rauschenbusch complains that "our individualistic religion has helped to feminize our churches," he admits that "the human soul with its guilt and its longing for holiness and deathless life is a permanent fact in religion" (*CSC*, pp. 366, 367). If "our personal religious life is likely to be sapped by our devotion to social work, it would be a calamity second to none." But he is confident that this will not happen (*CSO*, p. 104).

Social Sin

Without subscribing to Rauschenbusch's scheme of social redemption for overcoming social sin, we must concede that he succeeded in demonstrating that sin cannot be confined to overt individual transgressions of the Decalog. Moral purity in one's personal life is no guarantee that one is not a vile sinner. Rauschenbusch put the spotlight on the ugly aspects of social wrongs and illustrated how the selfishness of respectable people perpetuated these wrongs.

He argues eloquently that the ethics of modern commerce are hostile to the teachings of Christ, and he explains the reasons why he has come to this conclusion. The social duty of love is in flat contradiction to the natural selfishness of human nature. Competitive industry appeals to self-centeredness. Business which tries to outbuy and outsell the opposition resorts to dishonest and rapacious practices. In order to produce the maximum amount at the minimum cost it procures a labor force at the cheapest possible wage. The workers must submit or lose their livelihood. The mass of industrial workers are sentenced to tedious jobs which dull their minds and squelch their aspirations. They are compelled

³ *Christianity and the Social Crisis* (New York: Macmillan, 1908), p. 365, cited hereafter as *CSC*.

to live in squalor and misery without any security against sickness or accident. Women and children are exploited in the labor market, and the lives of future citizens are jeopardized.

The man living in comfort and ease in the suburbs may not be a drunkard or an adulterer, but nonetheless he is involved in the guilt of a vicious economic system which reduces his fellow man to a mere cog in a machine.

Rauschenbusch portrayed the social dimensions of sin more lucidly than it had ever been done before. No wonder that Amos was his favorite prophet! With the full application to modern life he quoted Amos' scathing denunciations of the profiteers in ancient Israel: "Woe to them . . . that lie upon beds of ivory . . . and eat the lambs out of the flock and the calves out of the midst of the stall." (Amos 6:1-4.) — "Ye have turned justice into gall and the fruit of righteousness into wormwood" (v. 12). "They sold the righteous for silver and the poor for a pair of shoes" (2:6).

Rauschenbusch was no armchair philosopher when he sized up the social evils of his days. His keen sense of economic injustice was the outgrowth of both study and direct experience. One summer, while working on a farm in New York, he overexerted himself stacking hay until bodily fatigue caused his head to fall over on his shoulders. For a day's work he was given twenty-five cents and not enough to eat. From this time Rauschenbusch dated his opposition to long hours of wearisome toil.⁴ While serving for eleven years as a minister among tenement dwellers in New York City, he was an eyewitness of the debilitating and demoralizing effects of grinding poverty and unemployment. We have a vivid description of his experiences:

Working among a downtrodden class, as he visited the crowded, dingy homes of his people, he saw little children who were underfed, families unable to buy the necessities of life, young men turning to crime in order to obtain food. He saw honest, earnest men unable to find work, others who labored long and hard hours for wages still insufficient to provide decent security for the children at home. He saw families disgracefully housed, poorly fed, trying to eke out an honest existence, hounded by bill

⁴ Dorcas Robinson Sharpe, *Walter Rauschenbusch* (New York: Macmillan, 1942), p. 40, cited hereafter as (W/R).

collectors, pressed for clothes enough to keep them warm in winter and clean in summer. He saw the heads of these families, Christian mothers and fathers, weighted down with worry and hardship until they were broken in mind and body and died worn-out long before completing a normal life span. Only a few blocks away from the tenements of these hard-pressed people were the lavishly expansive mansions of the rich, who, luxuriating on their divans and making the rounds of extravagant parties, presented a cruelly vivid contrast to the people of Rauschenbusch's parish.⁵

His conviction was strengthened that there were innate defects in the capitalistic system that made it sinful per se.

In a prayer for employers the champion of social reform pleaded that they might not abuse their tremendous power: "When they are tempted to follow the ruthless ways of others and to sacrifice human health and life for profit, do Thou strengthen their will in the hour of need, and bring to naught the counsels of the heartless. Save them from repressing their workers into sullen submission and helpless fear. May they not sin against the Christ by using the bodies and souls of men as mere tools to make things."⁶

Thus while most preaching was still pommeling individual infractions of the divine Law, he was instructing Protestants on "the superpersonal forces of evil."⁷ The fact that Lutheran pulpits are more conscious today of organized corruption and fraud is undoubtedly due to some extent to the social-gospel movement which at the time they so vehemently rejected. In this respect at least we owe a debt of gratitude to men like Rauschenbusch. They have increased our awareness of social guilt and called our attention to the demonic tendencies in our most vaunted political and economic institutions.

The Social Prophet

Perhaps no churchman of his day had Rauschenbusch's perspicacity in diagnosing his age. This does not mean, however, that his prognostications have been a hundred per cent accurate.

⁵ Paul Lambourne Higgins, *Preachers of Power* (New York: Vantage Press, 1950), p. 42.

⁶ *Prayers of the Social Awakening* (Boston: Pilgrim Press, 1909), pp. 61, 62.

⁷ *A Theology for the Social Gospel* (New York: Macmillan, 1918), pp. 69—76, here abbr. TSG.

Something of a miscalculation was involved, for instance, in his prediction that when the free lands were exhausted, injustice would be unavoidable. Those who arrived first, Rauschenbusch said, would become a privileged class. Those who followed would have no soil of their own. They would become an agricultural proletariat offering the strength of their bodies in exchange for bread. However—and this is something Rauschenbusch could not foresee—modern technological inventions have resulted in an immense increase in crop productivity, while most of the population growth moved to the cities to find employment.⁸

Some of the conspicuous evils which Rauschenbusch berated have been largely removed by legislation or popular pressure, but some of them still bedevil our lives.

A Preacher of Social Justice

His role as a preacher of social justice reaches its high point when he inveighs against "the reign of the middleman." With business under the compulsion of seeking ever higher profits, he says, the consumer is the victim of endless tricks and devices designed to make him buy what he does not really need or what is of little value. It is difficult for the buyer to protect himself, for he has no way of determining the genuineness of the products being sold. The average customer does not know how much wool or silk there may be in the goods advertised as such. Some manufacturers can tamper with the quality of goods without being detected. He mentions, for example, that five gallons of kerosene could be used with every forty gallons of turpentine and not be discovered by the unwary buyer. Since kerosene cost only five cents a gallon while turpentine cost eighty-six cents, the schemers made an extra profit. He furthermore decried the fraud of arousing false expectations to lure shoppers into stores. "Fire sales and bankrupt stocks are advertised to unload old stuff. At mark-down sales the tags are marked up before the old price is crossed off." With the extravagant claims made in this age of radio and television for many kinds of products, we can still

⁸ Similarly Karl Marx did not foresee that modern technology would raise the living standards of the workingman.

concur in his judgment that "the lies told in advertising are like the sands of the sea, which no man can number" (*CSO*, p. 208).

Monopolies are the objects of some of Rauschenbusch's most trenchant attacks. With illustrations from gas companies, the coffee industry, and the sale of beef, he shows how monopolies can raise prices with impunity and create artificial scarcities to gain exorbitant profits. He cites facts and figures to prove that the Pullman Company, in spite of paying large dividends to stockholders, continues to accumulate large surpluses. As long as the ownership of the stocks is distributed among high officials of the railroads, he is sure they will fight to maintain their monopoly. Meanwhile, the ordinary people who must pay the high fares are being exploited. "Thus the consumer is between the Scylla of competition and the Charybdis of monopoly. If he is under competition, he is bitten by fraud; if under monopoly, he is devoured by extortion." (*CSO*, p. 220.)

Rauschenbusch was among the first to sound the alarm with regard to the depletion of our natural resources. The selfish instinct of capitalism, which wants to satisfy its urge for immediate gains, is not, he holds, concerned about the long-range preservation of timber lands or mineral deposits. He sees in the very rise of the conservation movement a "national confession" that capitalism "is a national peril" (*CSO*, p. 254).

A Christian Sociologist

The basic Christian institution threatened by the expansion of capitalism, he asserted, is the family. There is nothing which disturbs him more than the breakdown of the home. Before many Christian ministers had heard of the new science of sociology, he provided an outline on the causes of marital discord and family instability worth studying even today. Industrialism in the large cities, he says, wedges the workers together in tightly compact masses. The wages earned are not sufficient to permit private ownership. The hardships which large families must endure deter many from marriage. When the wife and children are compelled to work to make ends meet, the home loses its meaning. Exhaustion and discouragement lead to drinking and quarreling. The sex urge, which can be noble and beautiful, is

perverted into an instrument of vice. He denies that the increase in prostitution is due to any preference for immorality. Although a number of factors contribute to its spread, the main cause is our economic life. All the depressing circumstances surrounding the life of a workingwoman conspire to break down her resistance. "The long hours, the lack of comforts, the low pay, the absence of recreation, the sense of good times all about her which she cannot share, the conviction that she is rapidly losing health and charm, rouse the molten forces within her."⁹

A Moderate Socialist

Although Rauschenbusch wielded an acrimonious pen and administered blistering rebukes to the entrenched bourgeois interests of his day, he was not an extreme radical. He was not a member of the Socialist Party. Though he echoed some of Marx's criticisms of capitalism, he did not share his belief in a cataclysmic revolution. He was not ready to endorse the socialization of everything, and he was vigorously opposed to the atheism and materialistic approach of the Marxists. In the British and German Democratic-Socialist movements, closely aligned with co-operatives, he found ideals more closely akin to his own design for a Christian commonwealth in which approximate economic equality for everyone might be attained. But cultural advance and religious development for all humanity were included in his prospectus.

Some of the preliminary conditions already exist, Rauschenbusch was convinced, upon which a collective society might be based. In Western Europe and in America there is a large measure of political democracy. The necessary scientific technical knowledge has been acquired. "The only question is: Have the spiritual forces of humanity gained enough conscious purpose and continuity of action to overcome the sinful obstructive forces which will fight this development?" (*WR*, p. 201.)

Precisely what does Rauschenbusch have in mind for a new society? First of all, he advocated that the important, large-scale means of production should be socialized and required to serve

⁹ *CSO*, pp. 266, 267, quoting Jane Addams, *A New Conscience and an Ancient Evil*.

the public good. The unearned rental values of land should be socialized, even though the title might be left in the hands of individuals. All natural resources which belong to the land, such as mines, oil wells, water power, and harbor facilities, should be completely socialized.

He favored outright public operation over private enterprise. He pointed out that every step toward limiting the profits of business by means of higher wages or increased taxation is already a partial socialization of business, as is also insurance against sickness, old age, and unemployment. There must be an increase of public functions. Such Governmental services as the postal system should be extended to milk, drugs, and provision for the burial of the dead as well as to recreation, roads, and public utilities.

When it came to a consideration of how socialism should be initiated and implemented, Rauschenbusch was emphatically a gradualist. A sudden revolution, he feared, would catapult inept leadership into control. Although he accepted the general outline of the Marxian theories of surplus value and the class struggle, he thought that these essential truths were overestimated by their proponents. "Religion," he wrote, "is the only power which can make socialism succeed if it is established. It cannot work in an irreligious country." (*WR*, p. 217.)

II

RAUSCHENBUSCH AS A THEOLOGIAN

The Kingdom of God

Rauschenbusch's social philosophy cannot be assessed properly by us unless we understand that it was grounded in his religious outlook. His concept of the kingdom of God became the synthesis between religious individualism, which was central in his training, and the new social enthusiasm which gripped his imagination. The origin of the idea of a kingdom of God he found in the theocratic ideal of the ancient Hebrews. The prophets "conceived of their people as a gigantic personality which sinned as one and ought to repent as one" (*CSC*, pp. 8, 9). Men like Jeremiah and Amos, who championed the poor and denounced national sins,

provided ample grist for Rauschenbusch's mill. He delighted in their vituperations against ceremonialism and dead formalism — the same criticisms he leveled against the traditional churches of the nineteenth and twentieth centuries. His study of the Gospels persuaded him that "all the teaching of Jesus and all His thinking centered about the hope of the Kingdom of God. . . . All human goodness must be social goodness." (*CSC*, p. 67.) The ethical platform for the Kingdom he found particularly in the Sermon on the Mount.¹⁰ When a man is immoral, he is antisocial. The fundamental virtue for Jesus was love, because "love is the society-making quality." Jesus was a sociable Person who drew people into affable conversation. He refused to accept any kind of caste system which would ostracize the poor, or the ignorant, or the tax collectors, or some types of nonconformists, from the rest of human society. Many of His parables had to do with social meals. The ritual of the Lord's Supper originally centered in a "social meal." When His disciples quarreled about their rank in the Kingdom, He reprimanded them by informing them that the one who served the most would be the greatest. To give them a striking object lesson in the subordination of self to the service of the community, He washed their dusty feet. The kingdom of God was the ideal human society which Jesus expected would be established.

The church is the chief agency through which the Kingdom is to be promoted, but the kingdom of God itself is something infinitely greater. It is bringing all of human life into harmony with the will of God. We should think of it as a divine democracy rather than as a totalitarian state. It starts with the individual, the man or woman who freely accepts the principles of Christ, who seeks "first the kingdom of God and His righteousness." Whoever does this has entered the Kingdom. But his salvation is imperfect because the society in which he lives is imperfect. Hence every aspect of corporate life must be adjusted to be in accord with the royal law of divine love. Each family unit, the national state, and the economic order must all be Christianized and stamped with the divine character. When the Kingdom

¹⁰ *The Social Principles of Jesus* (Philadelphia: Westminster Press, 1916), p. 56.

comes to full fruition, it means that the will of God will be done on earth as it is in heaven. (WR, pp. 220—230.)

All religious concepts and experiences must be reinterpreted and reformulated to fit into the Kingdom framework. This re-evaluation of traditional dogma is the task to which Rauschenbusch addressed himself in his book *A Theology for the Social Gospel*.

The Doctrine of God

His treatment of the doctrine of God may be used as an introductory example. "The conception of God held by a social group is a social product" (TSG, p. 167). An exalted idea of God is "a social achievement and a social endowment." When people have groaned under the yoke of slavery or have been oppressed by a tyrannical government, they have been inclined to look upon God as a stern and angry autocrat. Jesus "democratized" God, and the Reformation tended to reassert His view of God as a loving and forgiving Father. Luther's emphasis on justification by faith was "an emancipating idea," but it still used the terminology of legalism. "The Social Gospel is God's predestined agent to continue what the Reformation began" (TSG, p. 177).

Progress in social improvement is the way in which God reveals that He loves righteousness and hates wickedness. In a prayer "for the Fatherhood of God," Rauschenbusch expresses his appreciation of the more noble concept of God which has seeped into Christian experience: "All our soul within us is glad because we need no longer cringe before Thee as slaves of holy fear, seeking to appease Thine anger by sacrifice and self-inflicted pain, but may come like little children, trustful and happy, to the God of love."¹¹

It is in his attempted reconstruction of theology that Rauschenbusch is most vulnerable. Instead of undergirding the superstructure of his social philosophy with a solid theological foundation, he stands convicted of undermining it with fatal weaknesses. Indeed, it might be argued with all seriousness whether he did not reverse the process and endeavor to formulate a system of Christian doctrine as a sort of second upper story after the main part of the building had already been grounded in his social ideas.

¹¹ *Prayers of the Social Awakening*, p. 45.

When we recall that *A Theology for the Social Gospel* was his last major work, we cannot but wonder whether it is not a belated afterthought. Certainly, it is at this juncture that a Lutheran critique is likely to become most caustic.

Rauschenbusch's break with orthodox and historic Christian doctrine was more abrupt and extensive than he probably realized. There is evident throughout his writings a deliberate caution which does not want to throw the entire Christian heritage overboard. Moreover, he seems to have been fully convinced that he had rediscovered the essence of the Gospel, which had been perverted by the accretions of traditionalism, the misinterpretations of church scholars, and the self-interest of ecclesiastical leaders who reflected the social thinking of the privileged classes.

But the theology of the social gospel stands condemned because it is a man-made theology. It is in flat contradiction to the Christian concept of revelation. Rather than listening to the voice of God to gain direction and understanding, it tends to create a god that will conform to its own image of what God *should* be like. Reverence for the inescapable sovereignty of God is eliminated. God is apt to be reduced to the spiritual symbol for the new social awakening. It really borders on the blasphemous when Rauschenbusch asserts: "The worst thing that could happen to God would be to remain an autocrat while the world is moving toward democracy. He would be dethroned with the rest. . . . A theological God who has no interest in the conquest of justice and fraternity is not a Christian. . . . [The Christian's God] must join the social movement. . . . The failure of the social movement would impugn His existence." (*TSG*, p. 178.) This approach to the doctrine of God is tinged with the creature's defiance of his Creator, which is like the clay complaining about the way in which the potter is molding it. If we were to take Rauschenbusch literally, we who live in 1956 would be obliged to declare ourselves atheists because the social order, which was supposed to prove God's saving power, has not materialized.

The Sacraments

Rauschenbusch admittedly has difficulty in fitting the Christian Sacraments into the framework of the social gospel. A high esteem

for these ancient ordinances scarcely appears compatible with an outspoken opposition to ritualism. None the less he proceeds to suggest an interpretation with a social connotation. The Baptism practiced by John and advocated by Jesus, he insists, was not designed to be an act implying individual regeneration, "but an act of dedication to a religious and social movement" (*TSG*, p. 198). When Greek thought assimilated Christianity and left its imprint, Baptism was filled with a new meaning which was not originally intended. It became necessary to cancel past guilt and achieve salvation. At this point Rauschenbusch's Baptist bias becomes evident, as he sees this change confirmed by the spread of infant Baptism. To instill a new purpose into Baptism which will make it significant for the new era, he recommends that it be connected with the idea of making an exit from the kingdom of evil and an entrance into the kingdom of God. In other words the candidate for Baptism would be pledging himself to take a stand against social wrongs and work for the establishment of God's rule on earth.

Rauschenbusch takes similar liberties in making the Lord's Supper serve the social gospel. The reason why Jesus instituted this memorial feast was to maintain the loyalty and cohesion of His followers so that they would persevere in carrying forward His ideals. The social character of the fraternal meal was debased by the intrusion of class divisions in the congregation at Corinth. One of the most effective methods of discipline in the early church was to prohibit offenders from attending Communion. The humiliation and sacrifices which penitents were willing to endure to be restored to the full solidarity of the church show what strong social feelings were involved.

When a present-day minister celebrates the Lord's Supper, Rauschenbusch advises that he tie it up with the social hope of the world: "In the midst of a world full of divisive selfishness we thereby accept brotherhood as the ruling principle of our life and undertake to put it into practice in our private and public activities. We abjure the selfish use of power and wealth for the exploitation of our fellows. We dedicate our lives to establishing the Kingdom of God and to winning mankind to its laws. In contemplation of the death of our Lord we accept the possibility

of risk and loss as our share of service." (*TSG*, pp. 206, 207.) The Sacraments are not vehicles for dispensing God's supernatural grace and forgiveness. In the hands of Rauschenbusch they become devices which men can manipulate to suit their own aims.

Eschatology

Rauschenbusch deplores the lack of an eschatological outlook among the liberal theologians. He agrees with the school of thought which says that it was the hope of Christ's immediate return which dominated the life of primitive Christianity. The return of the Lord would signal the inauguration of the kingdom of God. Jesus had not completed His mission while He was here on earth. The consummation was yet to come.

Although Rauschenbusch would not share all the literal interpretations of the millennialists, especially the visible presence of Jesus on earth for a thousand years, still he is highly sympathetic toward their point of view. He blames St. Paul for removing all social elements in his predictions of things to come and finding salvation in the annihilation of the material world. The Apocalypse of St. John affords him an eschatology more apropos to the social gospel. There is an intermediate stage of salvation before the new heavens and the new earth appear, and even then this new mode of existence is centered in a renewal and refashioning of the old earth. Rauschenbusch bemoans the decline of the millennial hope because it "is the social hope of Christianity." It is akin to the expectancy in ancient Israel of the Messianic age of prosperity and restoration. It is parallel in many ways to the dreams of the Utopian socialists. (*CSC*, pp. 103—108.)

The social gospel is presumed to be capable of filling the void in modern theology which has been caused by the neglect of eschatology. The new teaching "seeks to develop the vision of the church toward the future and to co-operate with the will of God, which is shaping the destinies of humanity" (*TSG*, p. 210). The climax of this development will be the Day of the Lord and the last Judgment. We should understand the belief in the resurrection as an outgrowth of the feeling that the righteous who "died before the inauguration of the new order were entitled to a share in the common happiness" (*TSG*, p. 212). Demonology

was a religious expression of political hatred and social despair. Because the doctrine of purgatory had become an economic issue, it was possible for the Reformers to successfully suppress it. As long as society endorsed inhumane prisons and cruel punishments, it could tolerate the doctrine of an eternal hell. As soon as our penal system becomes remedial, aiming at the social rehabilitation of offenders, mankind will not give approval to an unremitting perdition.

In all fairness to Rauschenbusch it should be mentioned that he did not stress the social hope of humanity to the complete exclusion of the individual hope for immortality. "To the individual, Christianity offers victory over sin and death and the consummation of all good in the life to come. To mankind it offers a perfect social life, victory over all the evil that wounds human intercourse, satisfaction for the hunger and thirst after justice, equality, and love." (WR, p. 249.)

But again Rauschenbusch has been subjective and arbitrary in his selection of portions of Scripture to blend with his ideal. When he attaches so much significance to eschatology while rejecting the traditional views, he reveals himself as the partisan of a current theological fancy. Biblical Christians would protest that he has utterly misconstrued some of the plain teachings about the hereafter. There can be no doubt that he has departed a long way from the real intent of Christ and the Apostles. There is more eisegesis than exegesis in his treatment of Bible references. Some evangelical Christians might add that his respect for science has led him to draw the superficial conclusion that the cosmic conceptions of the Biblical writers are antiscientific, whereas they can better be explained as prescientific.¹²

The Atonement

Any Lutheran review of the theology of Rauschenbusch would include a close scrutiny of his doctrine of the Atonement, and at no point will the examiner be more dissatisfied. Here the theology of Rauschenbusch is most offensive to evangelical Christians, and yet it contains elements of truth. As we might expect, the

¹² Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids: Eerdmans, 1955), p. 77.

starting point for Rauschenbusch is to inquire: Does the death of Christ have any relationship to the social problems which disturb us?

The explanations of men like Anselm, Luther, and Calvin are peremptorily rejected. It is a mistake to say that Jesus bore our sins by imputation or sympathy. The obstacle to a better understanding has been our stubborn individualism. The solution of the problem lies in the recognition of solidarity. Christ lived, as we do, in the midst of the kingdom of evil. He aroused the opposition of vested interests and hostile social forces. The collective sins of the people ensnared Him and destroyed Him. That this makes Rauschenbusch's doctrine of the Atonement antithetical to that of historical Christianity is most plain from his own words: "Jesus did not in any real sense bear the sin of some ancient Briton who beat up his wife in 56 B.C., or some mountaineer in Tennessee who got drunk in A.D. 1917" (*TSG*, p. 247). But, he contended, Christ did go to the cross because of the public sins of organized society which were operative then and are operative now and "are causally connected with all private sins." We are linked to the guilt of the past in so far as we have repeated — by calculated action or by passive assent — the same sins which crucified Jesus.

Rauschenbusch elaborates at some length on religious bigotry, the combination of graft and political power, the corruption of justice, the mob spirit, militarism, and class contempt as the sins which combined to kill Jesus. The pathetic figure of Pilate yielding to Jewish threats reminds him of how the upper classes and various pressure groups in the modern situation can influence judicial procedure. With a clever satirical jibe he proposes that Pilate's washbowl be declared a mystic symbol as the counterpart of the Holy Grail. The fact that crucifixion was an ignominious death reserved for transgressors from the lowest classes evokes a discourse on the evils of our class divisions. They are unabashedly denounced as a characteristic mark of the kingdom of evil.

But how does Christ's death affect God and change His relation to humanity? At this stage in his description of the Atonement, Rauschenbusch demands that we view the death of Christ as "an integral part of His life" (*TSG*, p. 260). In His death and

in all the events leading up to it, He learned fully the divine attitude toward malignant sin. Entering into that attitude, He made it His own and thus revealed God at the point where the sin of the world and the mind of God were in sharpest opposition. What is the divine position in regard to sin? It is composed of opposition and love. God never yields to evil, but He is always patient with those who perpetrate it.

The death of Jesus may be viewed as the completion of His achievement of personality. He learned through suffering. But it was also an important experience for God. This is conceivable if we understand that God is immanent in the life of humanity and most of all in such a personality as Jesus. Rauschenbusch almost seems to be saying that not only the human Jesus develops into a more sympathetic and concerned Person, but God Himself progresses to a higher level of goodness as He shares in the weal and woe of His creatures: "If the principle of forgiving love had not been in the heart of God before, this experience would fix it there. If He had ever thought and felt like the Jewish Jehovah, He would thenceforth think and feel as the Father of Jesus Christ. If Christ was the Divine Logos—God Himself expressing Himself—then the experience of the cross reacted directly on the mind of God." (*TSG*, p. 264.)

Rauschenbusch propounds another way in which we might conceive the effect of Christ's life and death on God. As long as humanity is engrossed in the kingdom of evil the opposition of God is incurred, though He desires to be loving and helpful. But Christ, wearing the garb of human flesh, lived fully in the consciousness of God and was in complete accord with His holy will. As the first human Person to attain unity of purpose with God, and as one who attracted others to share His realization of God, He started the kingdom of God. Now God, who can see this embryonic beginning of His kingdom through to its completion, knowing that man can finish what Jesus has begun, can take a different attitude toward humanity. He is favorably disposed and pronounces His benediction on the goal which Christ set out to attain and which we are left to complete. But the Atonement as a vicarious act in which Jesus gives His life as a ransom has nothing to do with it.

In answering the question: "How did the death of Christ affect men?" Rauschenbusch makes three assertions. First, he says that the death of Christ "was the conclusive demonstration of the power of sin in humanity" (*TSG*, p. 264). We cannot take a lighthearted view of evil when we see the cross as its horrible end. So today the first act of vice may seem exciting and harmless, but the final outcome may be deadly.

In the second place, the death of Christ was the supreme demonstration of love. Even if Jesus had died a natural death, His principles would have been remembered and highly valued. But the heroic character of His death underscored everything which He had stood for and enhanced the effectiveness of everything He taught.

The third influence of the death of Christ on men was that it reinforced "prophetic religion." The priest is the middleman in religion who has a selfish interest in his class and is likely to exploit Christians. The prophet wants no selfish monopoly. He has reached his position through some personal experience of God, and he wants to convey it to others. Both types are present in religious bodies, but the prophet is the predestined advance agent of the kingdom of God. The cross compels reflection on the value of the prophets because this is the most conspicuous example of prophetic suffering.

"Social redemption is wrought by vicarious suffering" (*TSG*, p. 267). The parable of the vineyard in which the servants of the Master are beaten up by the tenants shows that in spite of their suffering and rejection they were the moving force in the progress of their nation. The suffering Servant of Jehovah depicted by Isaiah is a type of all those who are despised and misunderstood in their crusade for the kingdom of God. Everyone who is dedicated to the achievement of God's will on earth must bear his cross. Therefore the cross should be viewed as "a social principle."

What shall we say about this approach to the Atonement? As in almost every doctrine which he treats, he is revamping it to make it a vehicle for the spread of the social gospel. He reduces the Atonement to a scaffolding for the erection of more of his social ideas. As he does this, he displays once more the breadth of his social vision and a dearth of real theological acumen.

Since he has rejected the orthodox version of sin, since he does not believe that sin saturates the depths of man's being, since he takes sin seriously only in its social outcroppings and presumes that man is otherwise unaccountable, he has eliminated the necessity for a divine sacrifice. The vicarious atonement, in which God Himself suffers to redeem the human race, is to him incredible and irrelevant.

Further Critique and Summary

1. The basic criticism of Rauschenbusch, which must be injected into any Lutheran evaluation, is that like so many interpreters of Christianity he has set up an objective and ideal according to his own image (*Ich-Theologie*) and tried to compel God to conform. He does not fall on his knees at the thought of sacred revelation. Rather than listening for the voice of God and submitting to His sovereign will he has evolved a god who can be manipulated to fit human desires and needs. No matter how noble the aspirations of the social gospelers may be, they have no right to identify the product of their finite minds and limited vision with the sure and unfailing purposes of the omnipotent and omniscient God. They lack the awe and reverence with which Moses and the Prophets view the majesty of God.

2. The question may arise as to what Rauschenbusch's treatment of God does to His immutability. His God does not seem to be the God of Isaac and Jacob nearly so much as the God who is ready at the beginning of the twentieth century to meet the social crisis and help inspire men to solve it. His portrayal of Christ is not that of "Jesus Christ, the same yesterday, today, and forever." It is not that of the Gospels because it exaggerates out of all proper proportion the prominence of "social teaching" in the life of Jesus.

3. As the neo-orthodox never tire of reminding us, Rauschenbusch and his school of thought made the fatal blunder of positing a potential "goodness" which natural man does not possess. They were naive in their acceptance of the inevitability of progress. In this respect they sounded like determinists. Their faith in the assured advent of the kingdom of God on earth made them speak of it as if it were indubitable. This, in turn, was

an outgrowth of their optimistic view of man's potentialities. Few would argue that subsequent events have not been disillusioning on this score. The beautiful dream of an equalitarian society minus economic depressions and warfare has been ruthlessly shattered.

4. Rauschenbusch and his followers nevertheless called attention to an aspect of Christ's teaching which had been sorely neglected in the established churches and which has received much more consideration since the social gospel made its appearance and offered its testimony. Those who have encountered in an existential way most of the social evils which aroused Rauschenbusch's ire, as some Lutheran ministers have in recent years, cannot help admiring the heroic stand which Rauschenbusch took. His description of inadequate housing, political conniving, and demoralization in the congested areas of our urban centers still holds. Any minister who tries to bring Christianity to people in the sordid surroundings hovering over the inner city must soon be convinced that he cannot ignore all applications to social and political life if he wants to be truly representing the Master. Kenneth D. Miller reports the observation of one city church in a deteriorated neighborhood: "It is doubtful if a congregation can worship in the midst of a population that has ten per cent truancy, rats biting children and traffic maiming them, and not experience dry rot unless it becomes concerned about them."¹³ The record of the Lutheran Church in this regard is not an enviable one. Our condemnation of Rauschenbusch's theology should not blind us to the helpful contribution which he has made especially in arousing the conscience of Christendom to sympathize with the plight of the dispossessed and to see the dangers implicit and explicit in an unrestrained form of capitalism. We should learn from Rauschenbusch that we cannot wash our hands of social responsibility, and we cannot "save" people in the fullest sense without coping with a multitude of complex and baffling social problems.

5. Yet, when everything favorable to the social gospel has been mentioned, and our debt of gratitude has been acknowledged,

¹³ *Man and God in the City* (New York: Friendship Press, 1954), p. 111.

we must say that its this-worldly emphasis becomes a distortion of the Gospel and is not a true reflection of the Christian hope. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Rauschenbusch has forgotten that the early church was built on the belief in the resurrection and not on a common urge to found a new community. As followers of Jesus we are still in the world. We are not exempted from the responsibility of striving for a better social order. In fact, Christians should make it part of their vocation to be in the forefront of peace movements and the struggle for social justice. In so far as it is possible we should help fulfill the petition of the Lord's Prayer: "Thy will be done on earth as it is in heaven." Rauschenbusch was eminently successful in appealing to Christians along these lines. But when we have done our best and we still seem to fail; when the world continues to follow its wicked course; when we witness two world wars with all the resultant evils; when we hit our heads against a stone wall of opposition and collapse in weary defeat; when life's little day comes to an end and everything we worked for goes up in smoke; when an atomic war breaks out and destroys all our vaunted "progress"—then what? It seems to the writer that this is Rauschenbusch's greatest weakness. Here he leaves us cold and dry. Although he does not deny the possibility of personal immortality, his theological system tends to make it inconsequential.

Chicago, Ill.

HOMILETICS

Studies on Free Texts from the Old Testament

FOURTEENTH SUNDAY AFTER TRINITY

1 SAMUEL 7:7-13

The Text and Its Central Thought.—The events of Ch. 7 are a grand and happy conclusion of another dark period in the history of Israel. The Israelites had been humiliated at the hands of the Philistines. The period of humiliation began with their defeat at Ebenezer, where the wicked sons of Eli were slain and the Ark was taken by the enemy. Eli died of shock, falling from his chair and breaking his neck. The interesting account of how the Ark, a "hot" trophy, was transported from place to place until it remained in Kirjathjearim. During this time Samuel was engaged in conducting a moral, spiritual reformation in Israel (Ch. 7:3-6). The climactic result of this reformation, the defeat of the Philistines through the prayer of Samuel comes in the text. Ch. 7 covers approximately 25 to 30 years of Samuel's career. The message of v. 3 was "the theme and burden of continued exhortation" during those years. "It took time for the effect to appear, but eventually results came." The Philistines' decision to crash the solemn convocation of God's people (v. 7 a) reminds us of Ps. 2:2. The natural reaction of the Israelites (v. 7b) shows that they were still small of faith. Cf. Deut. 1:17 and Matt. 10:28. The Israelites' spirit of unceasing prayer (v. 8) is to be commended. To it Scripture exhorts us (Ps. 50:15; Luke 18:1; 1 Thess. 5:17). In v. 9a we have a good example of the spirit of consecration in prayer. "The meaning of the whole burnt offering was that which was the original idea of all sacrifice, the offering of the sacrifice of himself, soul and body, to God, the submission of his will to the will of the Lord." In v. 9b we observe Samuel as an outstanding example for the pastor in his duty of intercessory prayer. Prayer is the dominating element in Samuel's career, for which he is also remembered in Ps. 99:6 and Jer. 16:1. As promised in Ps. 2:5 and 1 Sam. 2:10, so the Lord "discomfits" the enemy (v. 10). Cf. also Judges 4 and David's psalm of thanksgiving (2 Sam. 22:14, 15). In the power of the Lord the Israelites gain courage (v. 11). V. 12 is a familiar text properly employed as a basis for exhorting God's people to erect fitting memorials to the Lord's help. Cf. Joshua 22:10; Ps. 124:8. V. 13

describes the power of the Lord as the divine hand of favor upon His people and the divine hand of wrath against His enemies.—The central thought of the text can be neatly summarized in the words of James 5:16: "The effectual fervent prayer of a righteous man availeth much."

The Day and Its Theme.—The theme of the day's worship is "Thank God for Every Deliverance." In the Gradual we exalt the propriety of performing the vow of thanksgiving and praise for the Lord's loving-kindness and faithfulness. In the Gospel, Luke 17:11-19, the emphasis is upon the grateful leper. Certainly the text fits in well with this theme and particularly with the theme of *Parish Activities*: "Power Through Prayer."

The Goal and Purpose of the Sermon.—While prayer as an individual activity must constantly be stressed, yet we must also emphasize the importance of congregational prayer and the importance of the prayers offered by pastors on behalf of the flock. The text gives us a wonderful opportunity to set forth both the qualifications and the effectiveness of proper prayer.

Sins to Be Diagnosed and Remedied.—The works of the flesh (cf. the Epistle [Gal. 5:16-24]) destroy effective prayer. "Ye have not because ye ask not. Ye ask, and receive not, because ye ask amiss" (James 4:2,3). The lack of thanksgiving; the lack of "Ebenezers" in recognition of God's answering the prayers of the church; the lack of a spirit of dependence upon God's power to save to the utmost.

Opportunities for Explicit Gospel.—Faith in the promise of answered prayer is given to the penitent believer by the Gospel. The Gospel incites him to a more fervent spirit of prayer, including both intercession and thanksgiving.

Illustrations.—Choose from a host of stock illustrations, but choose with care. The gates of hell shall not prevail against the church. Peter's deliverance in answer to the church's prayer. The text itself is highly illustrative, dramatic. Many Labor Day speeches will stress power of organized labor. The power of the church is not in organization but in the Lord.

Outline

The Church Turns on God's Power Through Prayer

- I. When the Church prays
 - A. In the spirit of repentance (vv. 4, 6)
 - B. Especially in time of trouble (v. 7)

- C. Without ceasing (v. 8)
- D. In faith and confidence in the redeeming mercy of God (v. 8b)
- E. In the spirit of consecration (v. 9)
- F. With thanksgiving (v. 12)
- II. God answers with His power
 - A. He rules nature in the church's interest (v. 10)
 - B. He gives the church courage (v. 11)
 - C. He gives the church peace (v. 13)
 - D. The enemies are under His wrath (v. 13)

Apply Heb. 4:16 to the hearers as members of the local congregation and as members of the communion of saints. Cf. especially the Collect for the day.

Milwaukee, Wis.

VALENTINE MACK

FIFTEENTH SUNDAY AFTER TRINITY

MICAH 7:18-20

The Text and Its Central Thought.—The prophet Micah identifies himself with fallen, foolish Israel. The man of God always has a godly concern for others. He feels for the people. Like Daniel (Dan. 9: 3-19) Micah confesses the sinfulness of the nation and steps into the gap to intercede for the people. God has made intercession a part of the prophetic office. "If they be prophets, and if the Word of the Lord be with them, let them now make intercession to the Lord" (Jer. 27:18).—Our faith in God and the resultant peace of heart and mind never exempt us from a positive program of ministering to the needs of our fellow men. The Gospel of relaxation and ease may sound good, but it has a hollow ring. It is foreign to the spirit of Calvary. There can never be real peace of heart and mind apart from dedication to the spirit which led to the cross, love for lost humanity. It is said of the early Christians that they had "an inner serenity and peace which nothing in the world could shake, and yet a productive passion and concern for mankind which made their program a constant strategy and attack." Two focal accents in the Christian life are peace of mind through Christ and thereafter a Christlike concern for others. Someone called it: "The serenity of a great peace and the concern of a great love."—Micah has a spirit of loving, lifting, helping. His passage in 4:15 is magnificent. Above and beyond

the present darkness there is the glowing and beckoning glory of the new world and even now the foretaste thereof.

The Day and Its Theme.—*Parish Activities* suggests: "Prayer and Christian Education." September is Christian Education Month in many churches. This gives occasion to speak of the concern of God's children for the nation, for humanity, for youth, for children. This concern always shows itself chiefly in helping people to a solution of their primary problem. Man's primary need is always to receive and possess what God longs most to give, forgiveness of sins, life, and salvation. All the blessings that make life strong and true, that give it a foretaste of the coming glory, flow out of the power of Christian faith, by which we are linked to our gracious and forgiving God.

Sin to Be Diagnosed and Remedied.—The text takes on great meaning and motivation only when seen against the total background of man's desperate need. The days were really dark with sin, and Micah described them forthrightly (7:2-6).

There is life and salvation only where there is forgiveness of sin. Need of forgiveness is as constant as our sin, and our sin is as constant as our breath. Every one of us must complain with St. Paul: "In me, that is, in my flesh, dwelleth no good thing." Nothing good ever comes out of flesh drives. They always bring sorrow, unhappiness, pain. There is a stark and terrifying reality in St. Paul's assertion: "Obedience to the flesh drives means death" (Phillips). Flesh drives are still with us. This is the Christian's bitter complaint and chief concern. "Who shall deliver me from the body of this death?" Flesh drives are rebellion against God, hurt us and others deeply, and will be with us and in us until we die.

If the minister is truly concerned to help people, he will be on guard against the danger of talking about sin just to set up the pattern for anticipated Gospel. Martin Luther saw the problem clearly: "The benefit of Christ's suffering depends almost entirely upon man coming to a true knowledge of himself, becoming terror stricken and slain; otherwise the sufferings of Christ become of no benefit to him. . . . As Christ was horribly stricken in body and soul for our sin, so we must also like him be stricken in our conscience by our sin . . . whoever perceives himself to be so hard and sterile that he is not terror stricken by Christ's suffering . . . should fear and tremble. . . . Be it realized in life or in hell; you must at the time of death, if not sooner, fall into terror and tremble." The wrath of God is real, desperately real, and every man must feel it. Blessed they who feel it now, allow

God to rebuke them, condemn them, slay them. If we should judge ourselves as unworthy, lost, condemned sinners, we should never be judged in the great Day of Judgment.

The Goal and Purpose of the Sermon.—To show man's total loss in sin and his complete redemption in Christ. To show what kind of God we have, a God who hates and yet loves, a God of wrath and mercy, one who is against sin and for the penitent sinner.

Opportunities for Gospel.—God longs most to forgive us. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6,7). He wants us to seek forgiveness of sins only in His grace and mercy. "I, even I, am He that blotteth out thy transgressions for Mine own sake" (Is. 43:25). In other words: "I will blot thy transgressions out of My book not because of any work on your part, not because of any offering coming from you, not because of any worthiness dwelling in you, but only for My own reasons, for the sake of My own honor, that you may know Me as a merciful and gracious God, have full confidence in Me, love Me deeply, trust Me implicitly." Throughout the whole Bible and in the entire history of God's people, from the beginning of the church to its end, there is not a single penitent sinner who has found forgiveness of sins save in the grace of God revealed in the Savior Jesus Christ. Anyone who seeks forgiveness elsewhere is a despiser of God, for in the stead of God's honor he asserts his own; in the place of God's merit he establishes his own. Such a person robs God of His honor by refusing to let God do for him what He longs to do, to forgive fully through the merit and mercy of the Savior.

Illustration.—During the French Revolution it was said to a peasant: "We will have all your steeples pulled down that you may no longer have any object to remind you of God and your religious superstition." "But," replied the peasant, "you will still leave us the stars." The world is dark; many lights have gone out. Sin, bringing darkness and death, is everywhere. But one faithful star still shines, the star of God's Gospel, the one remaining hope and light in the world. So long as we have it, life can never be without comfort, hope, triumph, power.

Outline

The Fellowship of the Concerned

I. We are concerned about others

A. The spirit of Micah is the Christian spirit

- B. He had tasted God's concern for him
- C. We, too, have tasted God's concern for us
- II. We know every man's real need
 - A. To see God's wrath upon sin
 - B. To receive God's forgiving grace
- III. We will express our concern
 - A. By having the spirit of Micah
 - 1. The spirit of intercession
 - 2. The spirit of confidence and hope
 - B. We will teach and preach sin and grace

Los Angeles, Calif.

CARL W. BERNER

SIXTEENTH SUNDAY AFTER TRINITY

2 CHRONICLES 7:12-16

The Text and Its Central Thought.—The language of the text presents no particular difficulties. A parallel account is found in 1 Kings 9:1ff. A comparison will show that the Chronicler has followed an independent tradition in vv. 12b-15.—God's promise in our text closely parallels the terms and conditions set down in Solomon's dedicatory prayer in the preceding chapter (7:26-28, 37, 39; on v. 15 see 6:40). The Hebrews as a whole clung to the notion that God's care for them as His special people implied a measure of indulgent leniency. Now that the temple was completed, they might be tempted all the more to feel that they had Jahweh permanently trapped as a willing or unwilling Ally to their every undertaking. V. 13f., therefore, contains the scarcely veiled warning that God is still Master and that His presence can be felt in judgment as well as in mercy. The dominant note in the text, however, is one of assurance. God's personal concern for His children and His availability in response to their prayers could hardly be more intimately expressed than in vv. 15, 16. *The powerful Lord, personally present and hearing our prayer as Savior and Friend*—that is the central thought of the text. It only remains to remark that the "name" of God in v. 16 is God Himself as He gives Himself to men in His revelation, pre-eminently in His self-revelation in Christ (John 12:28; 17:12, 26).

The Day and Its Theme.—The theme is "God's Grace and Word

Is Our Help." The relevance of our text is obvious. "Power Through Prayer" suggests the theme of *Parish Activities*; prayer can and does change things when God's people come repentant and believing, suggests our text.

Sin to Be Diagnosed.—Our greatest sin often is our unwillingness to accept in all of its implications the fully personal nature of God which this text so powerfully portrays. We just cannot believe that God has eyes that are open to our needs, ears that are intent to our prayer, a heart that is beating—here—now! And so we have let prayer, especially petitionary and intercessory prayer, become a "problem." Most recent books on prayer approach prayer as a problem. Can prayer change things? Does the prayer of the righteous avail? Not unless God is both the completely powerful Lord and the completely personal Friend who here reveals himself. Finespun arguments, giving the rationale of petitionary prayer, will, of course, avail nothing. Preach the text. Let it speak. Our God is not a philosophical Abstraction, or a dimly felt First Cause behind nature's laws, or a helpless Observer, or an absentee Landlord. He is the personal God who loves us and who, in loving us, gives us Himself in powerful and saving presence.

Opportunities for Explicit Gospel.—Christ is the answer to our inability to get God in focus. The availability of God in Solomon's temple is a dim and distant symbol of His gracious presence in Immanuel, God-with-us.

Illustrations.—The Gospel for the day contains the significant comment: "God hath visited His people." Just so. In Solomon's temple then; in Christ now! — V. 13 f., with its affront to modern man's idolatrous respect for Natural Law, recalls Chesterton's remark: "The sun does not rise by Natural Law. It rises because God says, 'Get up, and do it again!'" There was a man apparently who saw no "problem" in petitionary prayer.—Or there is Luther, who had got beyond the problem of prayer to the practice of prayer and the experience of its power. "No one believes" he says, "how strong and mighty prayer is and how much it can do except he whom experience has taught and who has tried it. It has raised up in our time three persons who lay in danger of death, myself, my wife Katy, and Philip Melanchthon in 1540 at Weimar." Almost naive? Maybe. But that is the faith expressed in the Epistle for the day, that God "is able to do exceeding abundantly above all that we ask or think." (See also the Introit.)

Outline

Need it be stated that the "why," "where," and "when" divisions in the following outline, while providing handy pegs for the preacher's thoughts, need hardly be hammered into the hearer's head?

Is God Available?

I. Why God can make Himself available

A. God is not

1. A philosophical Abstraction
2. An absentee Landlord or
3. A helpless Observer of the human scene

B. But He is

1. The personal
2. And powerful
3. And present Lord and Friend

II. Where God has made himself available

A. In His self-giving through the Word

B. In His self-giving in Christ

C. In His self-giving to His worshiping and praying congregation

III. When God makes Himself available to us

A. When we recognize and submit to His judgment

B. When we turn to Him in true repentance

C. When we trustingly claim His mercy in believing prayer

Seattle, Wash.

WALTER J. BARTLING

SEVENTEENTH SUNDAY AFTER TRINITY

RUTH 1:11-18

The Text and Its Central Thought.—Our text is a study in human relations. This particular section of the Book of Ruth deals with the turning point in the life of Naomi and her two daughters-in-law when the former determined to return to Bethlehem from the land of Moab. Orpah and Ruth must decide whether they will leave their homeland and go with Naomi or not. Naomi believes that the two should remain in their homeland. Unselfishly she encourages them to stay behind; she gives her reasons. Her plea reveals her as considerate and loving.

Orpah is swayed by the pleas and remains in Moab. But Ruth is determined to go with her mother-in-law and gives her reasons. In response to Ruth's moving statement, marked by love and constancy and faithfulness to the Lord, Naomi and Ruth go together to Bethlehem.

Only one phrase causes any difficulty, namely, the statement of Naomi: "and unto her gods." Whether we translate the Hebrew as plural or singular, since both are grammatically correct and possible, the difficulty remains. "Her gods (or god)" would refer to the god of the Moabites, Chemosh. Many declare that Naomi is not faithful to the Lord Jehovah in encouraging Ruth and Orpah to return to a false god. However, in contrast to this quality of Naomi appears the faithfulness of Ruth in vowing "thy God shall be my God." Ruth was determined to be a follower of the true God, gives that as her reason for her choice, and with her words encourages Naomi in that worship.

Thus the central thought of the text is simply a lesson in good human relations. We have a good example of a family council.

The Day and Its Theme.—The suggested theme for the day: "The Humble Faith and Mutual Love of Christians," fits the text well. The concluding sentence of the Introit, the Collect, the opening sentence of the Gradual, and the Collect for the Epistle deal with facets of good human relations, such as the blessedness of faithfulness to the Lord, such as unity. The Epistle deals with Christian unity and its basis. The Gospel speaks of pretense and pride, enemies of good human relations.

Parish Activities, in suggesting the emphasis "Power Through Prayer: Prayer and Christian Education," reminds us that one of the purposes of Christian education is that we have improved human relations and that we should pray for such improvement.

The Goal and Purpose of the Sermon.—To help the hearers to grow in good relations with one another, both in the circle of the family and in all their dealings.

Sin Diagnosed and Remedied.—Selfishness in human relations, inconsiderateness, lack of Christian convictions regarding faith, failure to be loving and sympathetic—all of these sins afflict every family and every group.

Opportunities for Explicit Gospel.—Ruth's choice: "Thy people shall be my people, and thy God my God," gives us an opportunity to point out the compelling reason for this choice, namely, that the

people of Israel had the promised Messiah and that Israel's God is the true God of salvation, with whom there is forgiveness and life.

Illustrations.—As soon as we apply the truths of the text, we have many modern-day illustrations. The Propers for the day suggest many illustrations. The Gospel, for example, condemns pretended piety, lovelessness and pride, destroyers of good human relations, and suggests examples.

Outline

Introduction: We admire the mutual love of Naomi and Ruth. We desire the harmony that existed between them and the blessings Ruth received. Contrariwise, we lament the bickering and the strife that often exists. Therefore

For Better Relations with One Another

I. Seek after the qualities

- A. Of Unselfishness. The need for this trait. The examples of Naomi and Ruth.
- B. Of Considerateness. Naomi was thoughtful and observant of the feelings of her daughters-in-law. No running roughshod over the desires and feelings of others.
- C. Of Constancy. Ruth is a great example of this quality that is needed in greater degree today.
- D. Of Love and Sympathy. The plea of Naomi (vv.11-13) reveals true love and sympathy. The vow of Ruth likewise.

II. Build on the foundation of the worship of the true God

- A. Be faithful ourselves in the worship of the Lord, who is our Maker and Redeemer, in whom there is life and salvation. He gives the ability to love one another.
- B. Encourage others to join with us in this worship. Ruth thus encouraged Naomi. (Here we may refer to the agencies of Christian education as means of accomplishing this goal.)

Springfield, Ill.

LEWIS C. NIEMOELLER

EIGHTEENTH SUNDAY AFTER TRINITY

ISAIAH 54:7-10

The Text and Its Central Thought.—This is one of the richest texts of the Bible with regard to the never-failing mercy of God. Not only does it give reassurance of mercy previously promised, but it also gives the answer to the many appearances that rise up as disproof of the mercy of God, the black clouds that make God's face to appear as the face of consuming wrath. Whatever it may be that does not appear in harmony with the mercy of God, it is at best for only a short moment, far outweighed by the greatness of the mercies with which God will again draw us to Himself. There is the little moment of wrath in which God hides His face for the correction of those whom He loves, but the mercy will again give evidence not of a comparably little but of an eternal kindness. Actually, God cannot be angry to cast off, because to Him it is all in the same class with the waters of the Flood: never again can anything of the kind rise up to destroy those with whom He has entered into covenant. Take the most permanent that we know, the mountains and the hills, great when we are born and just as great when we die: you might picture them if you will rising up out of their beds and their foundations and merrily dancing off in unfaithfulness to their basic purpose; but it is utterly beyond the comprehension of faith that God's kindness should ever be anything but kindness and the peace which is ours with Him through His own holy covenant can never be anything but peace, even the peace of God which passeth all understanding. Eternally unchanging are the rich mercies of our God.

The Day and Its Theme.—It would appear that the day had been named and chosen on the basis of this Old Testament text, so fully does it show forth the mercies of God. St. Paul in the Epistle insists on the very same thing that God here states with regard to Himself: He is faithful. Our cause is in His hands, the hands of Him who approached us in mercy and who can never change and be anything but merciful. The Gospel ties in very well if we look at Jesus' question as the fulfillment of what God had in mercy promised already in Eden, renewed to Abraham, and made even more explicit to David. It is that on which the whole covenant of peace rests: that Jesus is David's Son and David's Lord. God did not forget mercy but finally sent the Redeemer to fully effect what He had promised of old. It is good for us to be reminded of this never-failing mercy of God so forcibly that the certainty of it and the strong pleading of it find a voice in our sermons.

The Goal and Purpose of the Sermon.—Faith in the eternal and rich mercies of our God. The "small moment" and the "little wrath for a moment in which God hides His face" all too often become determinative as far as our attitudes toward God are concerned. It must be evident that everything must be interpreted in terms of God's rich and eternal mercies, which can be hidden momentarily but which can never fail.

Sin and Its Fruits to Be Diagnosed and Remedied.—Basic to all sin is unbelief, and this text gets right at the source of all sin. God can use no stronger language than He does in our text to assure us of His ongoing attitude toward us, and it was faith in that which prompted the great ones, like Paul, to insist that "all things work together for good to them that love God"; to write an Epistle from prison and have as its theme, "Rejoice, and again I say, rejoice." Even in those circumstances, it never tired him to write the same things to the Philippians. It is faith in the never-failing mercies of God that will finally bring us to overcome our unbelief and its petty complainings and distrustful questionings and to cry out with Job: "Though God slay me, yet will I trust in Him." We are always wrong whenever we judge in such a way that God's mercies are made suspect or void.

Opportunities for Explicit Gospel.—Sin rises up to show us the wrath of God; but even though we are sinners, we believe in God's mercies. God's wrath is His alien work and the backside of His face. The mercy is all-embracing, all-forgiving, all-surpassing, all-encompassing, all-conquering. Stand at the foot of the Cross of Jesus Christ, and in every drop of blood, every groan of agony, every moan of pain, every cry of God-forsakenness, hear the commentary on our text. Read the text there, and it needs no comment.

Illustrations and New Testament Parallels.—St. Paul, writing his Letter to the Philippians; St. Paul, praying thrice for the removal of his thorn and learning that God's grace is sufficient for him to the point to where he learned to glory in his infirmities; the man sick of the palsy being told to be of good cheer because his sins are forgiven him; the thief on the cross, God's face hidden from where he hung, but the mercies eternal in the assurance from Jesus that Paradise was his that very day.

Outline

Introductory thought: the most difficult art in the world is to believe in the mercy of God. It is beyond our human powers to perform and

must be done by God. That He does in our text today by His own assurances to us that He is

The God That Has Mercy Upon Us

- I. We always judge God to be the opposite of mercy
 - A. He appears to forsake us even as He did Israel in the Captivity.
 - B. He appears to hide His face from us so that even when we cry to Him in prayer, there seems to be no answer. Everything goes on as before our praying.
 - C. The waters rise up desperately high and threaten to destroy us: our own inadequacy in the face of our problems; people cracking up because they have no more than their own resources to call on; people going under because they try to swim and never realize that there is an ark of God there to save them.
 - D. Even the mountains seem to depart and the hills removed in our day: the old natural stabilities seem to have vanished, and man is truly desperate.
- II. Faith in God's promises opens our eyes to eternal mercy
 - A. It is the greatness of His mercy by which He gathers us.
 - B. It is His redemption in Christ that gives us the single clue to the interpretation of all His dealings (v. 8).
 - C. It is a stronger covenant that has been made with us through the Cross than was ever made by the rainbow.
 - D. It is Christ (as in the Gospel) who finally challenges all our doubts: crucified, risen, ascended, to certify God's mercies forever.

Conclusion: The conclusion of the Sermon on the Mount (Matt. 7:24-27).

Minneapolis, Minn.

WILLIAM A. BUEGE

THEOLOGICAL OBSERVER

WHAT ABOUT BAPTISM?

Under this heading, Hugh T. Kerr, in *Theology Today* (April 1956), scrutinizes the meaning and function of Baptism in its present estimation by American churches in general. Lutherans, who regard Baptism as an efficacious means of grace, may find here a special challenge. He writes: "It is a mark of our times that there is so much discussion and so much confusion about the Sacrament of Baptism. Strangely enough, the subject has not yet become a matter of ecumenical study as has, for example, the Lord's Supper. But individual denominations are disturbed over the theology and practice of Baptism, and several special commissions have been set up to study the matter. Two printed reports have recently been published: one by the United Church of Canada and another by the Church of Scotland. . . . What is the reason for contemporary discussion of Baptism? Partly it is due to the fact that the rite has become perfunctory and hence meaningless. Partly it arises from theological reflection—how can faith be related particularly to infant Baptism? . . . But there is a deeper reason. In our day the whole category of 'sacrament' has lost much of its classic significance. We simply don't know what to make of 'a visible sign of an invisible grace.' . . . But even deeper is the confusion of modern scientific-rational man over the whole question of religious symbolism. Modern man wants to get *behind* the symbol to the reality symbolized, as if the symbol were in the way. But we are coming to see that symbols can participate in the reality which they represent and that when they are bypassed, the reality itself has a way of fading. . . . Our concern over Baptism, therefore, is something more than an academic or even practical concern for the restoration of a traditional ceremony; it strikes at the very structure of the faith and the ways in which it can be re-presented."

JOHN THEODORE MUELLER

THE NEXT TWELVE MONTHS

Under this heading, *Time* (May 7, 1956) reports on the serious problems facing the Evangelical Church in Communistic East Germany with its approximately seventeen million members. In the past this church has stood as a massive roadblock before the Soviets' march to Communize the country. At the end of April the Communists waged a "fight superstition" campaign to undermine the church's standing with the young Germans. Chairman Otto Nuschke of the satellite German Christian Democratic Union Party pressed the church

to take a loyalty oath to the state. The crisis has become so serious that a "topflight Protestant prelate in Western Germany" recently said: "I cannot see further than twelve months. They will be very critical." *Time* Correspondent Denis Fedor from West Berlin commented: "The Protestant church in East Germany has begun to fight its last-ditch battle. It is a battle of attrition and infiltration. . . ." By now the East Zone government has made it all but impossible for the Evangelical Church's leader, Bishop Otto Dibelius, to administer his church from his bishopric in West Berlin. No pastors are permitted to enter the zone from West Germany; it is difficult enough to move a pastor from one parish to another within the East Zone. Church revenue, cut 30% in 1953, was cut an additional 4% at the end of 1955. The only solicitation for contributions allowed is the collection during services. East Zone pastors now get far less than do workers—an average \$31 a month—with new cuts in the offering. Religious education is still permitted, but hours for it are set so that children have to give up their free time and pay extra in transportation. Church attendance is systematically harassed by well-synchronized rallies, workers' meetings, free concerts. Pastors' children are barred from university study, and higher education is virtually impossible for children who have not participated in the new ritual of Youth Dedication . . . the state's secularist substitute for confirmation.

JOHN THEODORE MUELLER

NEW LIGHT FROM OLD MANUSCRIPTS

Prof. Bruce M. Metzger, under this title in *Theology Today* (April 1956), offers an excellent overview of the values which the Qumran Scrolls have contributed to modern scientific research in the field of Bible background knowledge. He writes in conclusion: "It is obvious that the Dead Sea Scrolls are a most important acquisition of new information. They add a significant increment to our knowledge in various fields—the text of the Old Testament; the development of Judaism in the intertestamental period; and aspects of the background of the early Christian Church. They throw welcome light upon certain phrases and usages of technical terms in the New Testament. . . . Despite certain extravagant statements and unwarranted deductions to the contrary, published by one or two scholars who have never been distinguished by sobriety of judgment, thus far there appears to be no evidence that the teachings of Jesus and the beliefs of the Qumran community, have any greater affinity than is to be found between his teaching and the beliefs of other Jewish groups previously known. Furthermore, it remains an undeniable fact that the New Testament

never once mentions the name 'Essenes,' though the other Jewish sects of that time are referred to repeatedly. It is therefore as parallel but independent movements that this Jewish sect and early Christianity may be compared. Affinities and similarities between the two are to be explained partly as due to the parallel development of contemporary sociological movements, and partly as due to mutual dependence upon a common religious background and heritage, that of the Old Testament and its development during the intertestamental period. In short, by enriching our understanding of the varieties of Judaism current at the time when Christianity arose, the Dead Sea Scrolls have given us material for a better understanding of the New Testament and the early Church."

JOHN THEODORE MUELLER

THE LOST TRIBES

What became of the Northern Kingdom of Israel as a result of the Assyrian captivity? Herbert Armstrong in a brochure *The United States and the British Commonwealth in Prophecy* discovers the "lost tribes" in Great Britain. The attempt to prove this assertion is so fantastic that we quote a part of the argument as an example of a new low in Biblical interpretation. On page 17 f. the writer says:

The Hebrew for "man" is "iysh," or "ish." In the original Hebrew language vowels were never given in the spelling. So, omitting the vowel "e" from "berith," but retaining the "i" in its Anglicised form to preserve the "y" sound, we have the Anglicised Hebrew word for covenant, "Brith."

The Hebrews, however, never pronounced their "h's." A Jew, even today, in pronouncing the name "Shem," will call it "Sem." Incidentally this ancient Hebrew trait is also a modern British trait. So the Hebrew word for "covenant" would be pronounced, in its Anglicised form, as "Brit."

And the word for "covenant man," or "covenant people," would, therefore, be simply, "BRIT-ISH." And so the true covenant people today are called the "BRITISH." And they reside in the "BRITISH ISLES!"

The House of Israel not only was to lose its identity, but its name. It was to be called by a new name, since they no longer were to know their identity as Israel, as God said plainly in Isa. 62:2, referring to these latter days.

To Abraham, God said, "In ISAAC shall thy seed be called," and this name is repeated in Rom. 9:7 and Hebrews 11:18. In Amos 7:16 they are called "The House of ISAAC."

They were descended from Isaac, and therefore are Isaac's sons. Drop the "I" from "Isaac," (vowels are not used in Hebrew spelling,)

and we have the modern name, "SAAC'S SONS," or, as we spell it in shorter manner, "SAXONS!"

Anyone who has completed a beginner's course in Hebrew knows what a phonetic monstrosity such an identification is. He also knows that the words "covenant" and "man," when found in a construct relationship, mean "a covenant of a man" and not "a man of a covenant" or "covenant man."

WALTER R. ROEHRS

BRIEF ITEMS FROM NEWS BUREAU OF NATIONAL LUTHERAN COUNCIL

New York.—The Evangelical Lutheran Church of Communist-ruled Latvia may have to revise its 1956 church calendar in the light of the criticism now being leveled at the late Marshal Stalin by the present Russian regime. Both Stalin's birthday, December 21, and the day of his death, March 5, are marked as "special days" in the yearbook of the Latvian Church, along with observances of "The Day of Struggle Against Colonial Regimes," February 21; "The All-Union Day of Physical Culture," July 18; "The Coalminers' Day," August 26; "The Tankists' Day," September 9; "The Artillery Day," November 19; and similar events.

A supply of the 1956 Latvian church yearbooks was brought to the free world by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who visited the Soviet Union in March as one of nine American representatives seeking contact with the Russian Orthodox Church.

Hong Kong, China.—Hope for continued and possibly expanded Lutheran World Relief aid to this refugee-jammed crown colony on the border of Red China was expressed during the five-day visit here of Bernard A. Confer, executive secretary of Lutheran World Relief, and the Rev. Werner Kuntz, executive director of the Board for World Relief of The Lutheran Church—Missouri Synod.

The visitors, here on a world-tour study of relief needs, were met by the Rev. K. L. Stumpf, director of the Hong Kong office of the Lutheran World Federation's Department of World Service.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Atlantic City, N. J.—Lutheran social-mission leaders urged here that all parties in the controversy over desegregation "uphold due process of law and maintain public order." The resolution was adopted by the Board of Social Missions of the United Lutheran Church in America. It will be submitted to the denomination's 20th biennial

convention in Harrisburg, Pa., October 10—17. The board declared that the Supreme Court decision outlawing segregation in the public schools "is in harmony with Christian convictions."

Montpelier, Vt.—Attorney General Robert T. Stafford contended in a petition filed with the Supreme Court here that there is "neither legal nor constitutional authority" for making state grants to local school boards for tuition of students attending nonpublic schools. The petition was in reply to a suit by the South Burlington School Board aimed at forcing the State Board of Education to grant aid to local districts for students attending private and parochial schools. It was signed by six of the seven members of the Board of Education, Mr. Stafford, and Deputy Atty. Gen. Frederick M. Reed.

The suit is expected to prove a test case for the 95 other Vermont communities that, along with South Burlington, lost a total of \$19,290 in grants as a result of Attorney General Stafford's ruling last December prohibiting further payment of such aid.

South Burlington, which has no high school of its own, was the hardest hit, losing \$1,548. It had been sending 150 young people to a public high school, 62 to Cathedral High School, and two to Mount St. Mary Academy in nearby Burlington.

New York.—Membership in the United Lutheran Church in America reached an all-time high of 2,270,655 at the end of 1955, an increase of 64,560 over the previous year, it was announced here.

Dr. R. Eppling Reinartz, church secretary, said reports from 32 synods in the United States, Canada, Puerto Rico, Hawaii, and the Virgin Islands also showed that financial giving by the denomination's 4,383 congregations had reached a record \$83,070,939 in 1955. This represents a gain of \$6,784,476 over 1954 and an average contribution per communing member of \$74.75 as compared with \$70.44 the previous year, he said.

Dr. Reinartz pointed out that the ULCA has added 460,579 members, or 25.5 per cent, since 1945. He reported that the Church has 4,369 pastors as compared with 4,293 a year earlier; its 4,485 Sunday schools have an enrollment of 783,116, a gain of 26,258 over 1954; and the total value of church buildings, parsonages, schools, parish houses, and other properties is \$452,836,255, an increase of \$38,450,703 during the year.

The ULCA is the largest Lutheran denomination in the country.

Tallahassee, Fla.—St. John's Presbytery appealed to the state Supreme Court here to set aside a county court ruling upholding the right of a St. Petersburg church to withdraw from the presbytery and

the Presbyterian Church in the U.S. (Southern) and retain the church property. It asked the high court to direct the congregation of Central Presbyterian Church in St. Petersburg and its pastor, Dr. E. R. Barnard, to turn over the property to the presbytery.

Last October Judge O. L. Dayton, Jr., of Pinellas County Circuit Court ruled that the church property belonged to the withdrawing congregation, not the presbytery or the denomination. Late in 1953 the presbytery deposed Dr. Barnard after he had failed three times to appear before it to answer charges of trying to divide the church. A few months earlier Dr. Barnard notified the presbytery that a majority of the congregation wishes to become independent because of the denomination's Modernism.

In the appeal, attorneys for the presbytery contended that the government of the Southern Presbyterian Church is "republican in character" and that individual churches are subordinate members of the presbytery and of the General Assembly, highest body in the church. "An (individual) church is as much bound by the actions of the superior church judicatory," they said, "as any county in the state would be by an action of the legislature."

Munterville, Iowa.—A new day is dawning for the family-sized farm and for rural church activities, Dr. Martin Schroeder, director of Lutheran Refugee Resettlement in Nebraska, said here. Speaking at the Iowa Conference convention of the Augustana Lutheran Church, he said the strongest influence favoring a renaissance of the small farm is that so many industries are shifting from metropolitan areas to smaller communities where owners of small farms can supplement their incomes by nonfarm employment. Another important factor, Dr. Schroeder said, is "the inspiration coming from dedicated farm leaders and the resident rural ministry."

"Our rural youth, instilled with love for the soil through farm youth organizations, will not forever go empty-handed when the time arrives to establish themselves on the land," he said. "There are too many of them and too few who control the land by sheer financial power."

Geneva.—Seizure of 30,000 Bibles and devotional books at the Madrid office of the British and Foreign Bible Society by Spanish authorities on April 24 came after two similar confiscations of Protestant literature, it was reported here. The Ecumenical Press Service, operated by the World Council of Churches, said the other confiscations took place in the Spanish capital on April 20.

It said police "suddenly descended" on a printing shop where copies of the Scriptures, hymnbooks, and the monthly newsletter of the Spanish

THI

Eva
serv
seal
volut
fourS
the
Syn
ing
low
ComT
the
here
prac
deep
a coT
ship
Ger
M
Chi
to h
logiM
his
retu
thre
ciatiG
wor
the
secre
ProtT
orga
in su
LuthP
was

Evangelical Church were being printed. All these materials, the press service stated, were impounded and the doors of the printing plant sealed. The police then raided an establishment where the Scripture volumes were being bound and confiscated all the finished Bibles they found there, the agency added.

Speyer, Germany.—Full Communion and pulpit fellowship with the Congregational Union of England and Wales was approved by the Synod of the Evangelical Church of the Palatinate at its annual meeting here. Dr. Hans Stempel, synod president, said plans for such a fellowship began taking shape in the first postwar years when British Congregational parishes gave assistance to the Palatinate Church.

The fellowship will become operative, following its ratification by the Congregational Union, at solemn services to be held simultaneously here and in London, Dr. Stempel said. Theological questions and practical problems related to the agreement as well as methods of deepening relationships between the two groups will be discussed at a conference to be held soon in London, he said.

The synod also voted to intensify efforts to achieve a similar fellowship "among all member churches of the Evangelical Church in Germany."

Maywood, Ill.—The Rev. James A. Scherer, former missionary in China and Japan, has been named dean of the new School of Missions to be established next September on the campus of Lutheran Theological Seminary here by the United Lutheran Church in America.

Mr. Scherer, a native of Fort Wayne, Ind., has been studying for his doctorate at Union Theological Seminary in New York since his return last fall from Japan, where he had served as a missionary for three and a half years. He was a teacher with the Yale-in-China Association at Yali Middle School, Hunan Province, China, 1946—49.

Geneva.—There are approximately 71,500,000 Lutherans in the world, according to estimates in a new handbook compiled here by the Lutheran World Federation. Dr. Carl E. Lund-Quist, executive secretary, said the figure represents about 32 per cent of the world's Protestants.

The estimates do not include Lutherans in areas where there is no organized Lutheran church or mission, small Lutheran congregations in such countries as Belgium and Mexico, or German and Scandinavian Lutheran churches outside the home countries.

Philadelphia.—A warning against overemphasizing Communion was sounded in a statement by the executive board of the Lutheran

Ministerium of Pennsylvania issued here for the "guidance of those who are responsible for the administration of Communion." The statement was prepared for consideration at the ministerium's 209th annual convention at Buck Hill Falls, Pa., from May 21 to 24. The ministerium has 546 churches in eastern Pennsylvania and Delaware.

The executive board's statement emphasized that Communion must remain secondary to "the spoken Word, by which the forgiveness of sins is preached." It observed that "nuptial Communions are in conflict with the purpose and nature of the Sacrament and constitute a misuse of Communion." The same holds true, it added, for Communion for special groups—like the choir—or at retreats.

The board also criticized "several innovations" which, it said, had been introduced "in a few isolated instances" in connection with the administration of Communion. It named specifically sanctuary lamps, holy water, and incense.

Recalling that in 1936 the ministerium adopted a statement rejecting such things as "repeated use of the sign of the cross" and the "kissing of stoles," the board said: "It now seems necessary to add that the use of sanctuary lamps, holy water, and incense belong to the same category."

Palembang, Sumatra.—A statement contrasting Communist teachings with those of the Bible on six important points was read from Batak Protestant Church pulpits throughout Sumatra. It concluded by quoting the Church's Great Synod as rejecting Communist teachings completely and calling upon any members of the denomination who may have embraced Communism to disavow it.

The statement was adopted by the Synod at its recent meeting at Sipoholon Seminary, Tarotoeng, 500 miles northwest of here. The Batak Church, founded in 1861 by German Lutherans, has 631,534 members.

"Our Church rejects Communistic teaching," the declaration said, "because there is no other redemption but by Christ. We reject their method of forcing people to complete obedience to their doctrine with no questions allowed, for we ought to obey God rather than man.

"That is why every congregation member and especially workers of the church ought to shun Communist doctrine and every movement which is founded on that doctrine."

The statement pointed out Communism teaches that religion is "a product of human thought—so, therefore, God is created by man." The Scriptures emphasize, it said, that "God was in the beginning" and "created man and the whole earth."

GR

F
a w
a co
all
Gre
the
mea
whi
wor
It is
mea
min
pass
one
wor
"gra
it is
the
and
their
is "
trans
wher
T
stage
Dr. I
scho
in S
him
lying
acqu
Testa

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT:

A Tabular and Statistical Greek-English Concordance Based on the King James Version, with an English-to-Greek index. By J. B. Smith, with an introduction by Bruce M. Metzger. Scottsdale: Herald Press, 1955. 430 pages. Cloth. \$12.75.

Bible students know that concordances, listing every occurrence of a word in the Sacred Text, are exceedingly useful tools. Here we have a concordance for the Greek New Testament which tabulates alphabetically all the 5,524 individual words of the so-called Textus Receptus of the Greek New Testament (the Greek text on which Luther's translation and the KJV are based) and states in what passages they occur and what meanings the KJV assigns to them. An ingenious system is employed which quickly acquaints the student both as to the passages where the word is found and as to the rendering or renderings given it in the KJV. It is of course a well-known fact that many words have more than one meaning; the context usually determines the meaning the writer has in mind. Thus Hades is translated "hell" in the KJV (10 times); but in one passage it is translated "grave" (1 Cor. 15:35). This bit of information one obtains in a minute's time by opening the book at Hades, which is word number 86 in the concordance. If a person, knowing that the word "grave" occurs in the English Bible, would like to know in which passages it is found and what the Greek equivalent or equivalents are, he consults the English index in the second part of the work at the word "grave" and finds that there are four Greek words rendered "grave" in the KJV; their concordance numbers are submitted; the first note striking his eye is "86 Hades, one," the last number indicating that Hades is given the translation "grave" one time, while the number 86 quickly tells him where to look in the concordance.

The book is intended chiefly for people who are still in the beginner's stage as far as study of the Greek New Testament is concerned. But Dr. Metzger is right when he in the introduction says that "the technical scholar of the NT will also find certain information conveniently set forth in Smith's tabular and statistical arrangement of words, which will assist him in making a comparative study of English versions and their underlying Greek text." We hope the work will be widely used and assist in acquainting people with the treasures of our inspired Greek New Testament.

WILLIAM F. ARNDT

DIE ENTSTEHUNG DES ALTEN TESTAMENTS. By Curt Kuhl. Bern: A. Francke, c. 1953. 408 pages. Cloth. Sw Fr. 10.80.

THE OLD TESTAMENT: A CONSPECTUS. By Theodore H. Robinson. New York: The Macmillan Company, c. 1953. 168 pages. Cloth. \$1.75.

A joint review of these two books suggests itself for a number of reasons. As their titles indicate, they are a survey of modern research regarding the dates, authors, circumstances of composition, and the textual history of the various books of the Old Testament. Intended primarily as an orientation for the educated person in general rather than for the specialist, they succeed admirably in summarizing the majority opinion of present-day Old Testament scholarship.

Each volume is a contribution to a series of publications with a similar purpose. Kuhl furnishes the twenty-sixth volume for the *Sammlung Dalp* (named after Johann Dalp, founder of the *Francke Verlag*). The scope of this series of publications is not restricted to theology but includes all areas of scientific research. Robinson's book is the eleventh in a more strictly theological series, known as *The Colet Library of Modern Christian Thought and Teaching*, edited by W. R. Matthews, Dean of St. Paul's. The immediately preceding volume is a companion study of the New Testament and has the similar title: *The New Testament: A Conspectus*. Both authors are recognized authorities in their field. Theodore H. Robinson is emeritus professor of Semitic languages, University of Cardiff, known perhaps best as the author of *Prophecy and the Prophets*. Curt Kuhl, a German Evangelical pastor in the village of Nordkirchen, has achieved recognition by a number of scholarly contributions and displays a comprehensive acquaintance with the literature of Old Testament research.

While both writers staunchly adhere to the historical-critical method and accept its results in general regarding the origin of the Old Testament books, the British scholar is less dogmatic in his presentation. There is a liberal sprinkling over the pages of his book of such expressions as: "it looks as if," "sometimes it seems," "it seems likely," "we may suspect." Because Kuhl has almost twice as much space at his disposal, he can give a more complete account of the position of critical scholars regarding the origin and authenticity of the Old Testament books. He is also more positive in asserting that this view of the Old Testament is "in a measure a clear picture of the origin and the composition of its parts," although he admits in his concluding remarks that a lack of unanimity exists on a number of questions and that "much that is set forth as a conclusion is only of a hypotheticalal character with a more or less higher degree of probability" (p. 325).

WALTER R. ROEHRS

JUDAS ISKARIOTH IN DER GESCHICHTE DER AUSLEGUNG VON DER REFORMATION BIS ZUR GEGENWART. By Kurth Lüthi. Zurich: Zwingli-Verlag, 1955. 209 pages. Paper. DM 12.00.

This book by the Swiss theologian Kurth Lüthi is both interesting and highly instructive. The author has read an enormous number of books and treatises dealing with the Judas problem from Luther to Bultmann, treatments by theologians and men of letters, by philosophers and sociologists, by believers and unbelievers. Nothing of significance has escaped him, it seems. The material is divided into five larger sections, each complete in itself, presenting by quotation and condensed report the picture of Judas as seen by the various schools of thought since the Reformation. Lüthi shows how the characteristic concerns and problems of each period are reflected in the interpretation of the Gospel data on the disciple who betrayed our Lord. The author's main aim is historical; but, pastor that he is, he forces each reader to ask himself what God wants to tell him through Judas as he confronts the Christ. While the book is a case study, it serves admirably also as a review course in the history of interpretation in general from the Reformation down to our own times. We hope that many more of such historical studies of individual problems of interpretation may appear. As yet this vast field has been little cultivated. Lüthi's book shows the value of such research for exegete, historian, and systematist.

VICTOR BARTLING

ST. PAUL'S JOURNEYS IN THE GREEK ORIENT. By Henri Metzger. New York: Philosophical Library, 1955. 75 pages. Cloth. \$2.75.

The chief claim of this little book on our interest and time is that it was written by a classicist who brings his lore of ancient things to bear on the narrative of Paul's journeys in the Greek Orient, found in the book of Acts. The work is intended as an historical, not as a theological treatise. Now and then a bit of fascinating information is submitted, for instance, that the Emperor Claudius deprived a gentleman from Lydia of his Roman citizenship because he did not know Latin (p. 21). It must be mentioned, too, that Professor Metzger personally visited the places of which he writes. Controversial questions are here and there touched on, although not extensively argued. The author favors the so-called North Galatian theory. On the famous Areopagus scene of Acts 17 he holds that the Apostle was actually brought before the Athenian court which bore that name, not to be tried, however, but merely to furnish the judges some acquaintance with his teachings. The theory favoring the Ephesian origin of the Captivity Letters is not alluded to. A number of unusually fine photographs are reproduced and add to the attractiveness of the booklet.

WILLIAM F. ARNDT

THE SOCRATIC: CHRISTIAN PHILOSOPHY AND CHRISTIAN FAITH. New York: Philosophical Library, 1952. 63 pages. Paper. \$1.75.

This small book has a large task, that of stating the fundamental beliefs of Christians in the language of contemporary analytic philosophy. All of the essayists in this collection of papers are English philosophers and theologians. John Wisdom, H. H. Price, and C. S. Lewis are widely known for other writings. The failure of the Christian Church in England with regard to the educated class has been partly due to a philosophy which maintains that religious statements are for the most part meaningless; or if they have a meaning, it is only an emotional meaning. The purpose of these essays is to classify the meanings of such statements as "God exists," "God loves man," "He shall come again in His glory." The essays breathe an earnest and honest desire for clear, unrhetoical answers to these questions. In view of the spreading influence of analytic philosophy in this country this might be an important work for those that must answer the questions of educated agnostics. The future will certainly bring further treatments of this problem.

DONALD P. MEYER †

MORMONS ARE PECULIAR PEOPLE. By G. T. Harrison. New York: Vantage Press, 1954. xii and 180 pages. Cloth. \$3.00.

The jacket describes the author as a railroader, a born Mormon, holder of both the Aaronic and Melchizedek priesthoods of the Latter-Day Saints, and a sometime Foreign Mission Conference president. His disillusionized reaction against Mormonism has inspired this vehement, violent attack on the founder of the Latter-Day Saints movement, Joseph Smith. The value of the book is lessened by the author's failure to furnish documentation at some crucial points and by his imaginative re-creation of conversations and episodes involving his subject. Its major usefulness lies in the fact that it clearly indicates the points at which Mormonism is most vulnerable.

ARTHUR CARL PIEPKORN

GRACEFUL REASON. By J. V. Langmead Casserley. Greenwich: The Seabury Press, 1954. 163 pages. Cloth. \$2.75.

This timely book on the age-old question of the relation of human reason and the Christian faith contains an interesting foreword by Protestant Episcopal Rector John Heuss of New York introducing the author, an Anglican theologian lately come on the American scene. The table of contents whets theological and philosophical appetites: Natural theology, the cosmological argument and its existential form, the *imago Dei*, the *analogia entis*, the question whether a man can know anything utterly, and the usefulness and grandeur of natural theology.

From the latter it is apparent that this book is neither condemnation of "graceful Reason" nor an appeal to a neo-rationalism. Dr. Casserley is

reacting from Anglicanism's broadness against the overemphasis on an existential approach via the critical philosophers that cuts to pieces any validity for a natural theology. One might almost wish that Karl Barth would read this and reply. One wonders further whether his *Nein* would still be so vigorous.

Surely this is a book for Lutherans to ponder, not merely because our fathers did make such a large room for a natural theology but also because we are still confronting men of reason and science, perhaps in larger numbers than ever. Casserley may help us evaluate our own heritage. His theological bases are those of a moderate Anglicanism with a great appreciation for Bishops Butler and Berkeley. In spite of Anglican broadness in trying to face in both directions at once, most Lutherans will be more sympathetic to Casserley's views than to either the liberal or the neo-orthodox wing of Reformed theology. This is a book for thinking pastors and educated laymen. Student pastors and their congregations have undoubtedly already taken notice.

HENRY W. REIMANN

CHURCH AND CHAPEL. By R. A. Edwards. London: The Chiswick Press, 1954. 128 pages. Cloth. 8/6.

The subtitle "a study of the problem of reunion in the light of history" indicates the purpose of this book. Its four chapters grew out of lectures which were given at an assembly of Anglican clergymen in Norwich Cathedral in 1950. They discuss the idea of the church, the Church of England, Nonconformity, and the present situation. Canon Edwards regards the church as a society which originates through divine power and grace. He designates faith in the Lord Jesus Christ, the Sacraments, the apostolic ministry, and liturgical worship as characteristic features of the church. He presents the Church of England as a child of the Reformation, and acknowledges the Bible, a personal faith, and a Biblical view of life as the heritage from this continental spiritual ancestry. Nonconformity resulted chiefly in three types of ecclesiastical organization, the national church with its bishops, the federal church with its presbytery, and the independent church with its congregational supremacy. An evaluation of the current situation leads the author to the conclusion: "The Papacy presents a problem of its own . . . but even a reunion between Anglicanism and the rest of the Protestant world seems immensely difficult." He regretfully attributes this impasse to disregard for history and scholarship as well as to extensive rationalization of theological differences.

LORENZ WUNDERLICH

FOUNDATIONS OF CHRISTIAN KNOWLEDGE. By Georgia Harkness. Nashville: Abingdon Press, 1955. 157 pages. Cloth. \$2.75.

Miss Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., has written more than eighteen books on theol-

ogy and innumerable articles for theological journals. An acknowledged liberal of the Methodist type, her religious thinking is now swinging somewhat toward the right in a more conservative orientation. That is no doubt a result of her ecumenical experience as a member of the Study Commission of the World Council of Churches. She professes adherence to the ancient Christian creeds, without, however, accepting the Holy Trinity, the deity of Christ, the vicarious atonement, and other Christian fundamentals in their traditional theological meaning. She uses the accepted Christian terminology, yet never quite in the sense that Christian orthodoxy understood it. She is given neither to Barthian neo-orthodoxy nor to fundamentalism. She acknowledges the Bible as the authority in religion, yet not the sole authority. Christ is the supreme revelation of God, though not His only revelation. Thus like Noah's raven she goes to and fro, vacillating between the ark of Biblical profession and the waters of so many worthless words. Yet her book, which bears the subtitle "An Examination of the Sources of Our Faith and Certainty," has value in pointing out how present-day liberals are conforming to patterns that fit them into the general scheme of an ecumenical Christendom. Valuable also is her "selected bibliography," though practically all references represent the liberal approach. JOHN THEODORE MUELLER

DIE ROEMISCHE PETRUSTRADITION IN KRITISCHER SICHT. By Karl Heussi. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. 77 pages. Paper. DM 6.80.

Was Petrus in Rom? Heussi made this question the title of a book in 1936. It stirred up a continuing controversy among Evangelical and Roman Catholic Church historians that has lasted two decades. The University of Jena church historian who started the fire himself subsequently contributed half a dozen more fagots in the form of published studies. In this eighth and final discussion he assembles once more the evidence for denying a Roman ministry to St. Peter. Gal. 2:6 implies that St. Peter was already dead when St. Paul wrote Galatians. 1 Clement 5 ff. does not prove that St. Peter died a martyr at Rome or anywhere else. The reference in St. Ignatius' Letter to the Romans (4:3) is so late and ambiguous as to be indecisive. It is improbable that 1 Peter 5:13 refers to Rome; in any case the passage is too late to prove anything. John 21:18 f. may reflect either a fact or pure legend, but it does not prove that St. Peter was in Rome. The archaeological diggings under the Vatican Basilica failed to uncover St. Peter's grave, as Roman Catholic authorities conceded in 1951. The later legend of St. Peter's Roman activity—explicitly referred to for the first time in the correspondence of St. Dionysius of Corinth about 170—can be accounted for on a number of probable grounds. In four brief supplementary essays Heussi discusses primitive Christian chronology, interprets τέρμα τῆς δόσεως in 1 Clement

5:7 as meaning Rome and not Spain, denies that 1 Clement 6:1, 2 refers to the Neronian persecutions, and proposes a solution to the problem of "St. Anencletus I" and the *memoria Petri*. This little brochure is significant as demonstrating the extent to which crucial Roman Catholic claims are based upon traditions rather than on demonstrable fact.

ARTHUR CARL PIEPKORN

PERSONAL RELIGION AMONG THE GREEKS. By André-Jean Festugière. Berkeley: The University of California Press, 1954. viii + 186 pages. \$3.75.

The author is an authority on the religious thought of later antiquity. His earlier works make one open this volume with anticipation of a feast. The volume fulfills expectations, being a worthy product of one of the most distinguished series of classical lectures in America, the Sather Classical Lectures, of which it is Volume 26.

The work really is an expansion of the first chapter of his work on Epicurean theology (*Épicure et ses dieux*, Paris, 1946). Festugière examines the history of personal piety as opposed to state religion. Such piety can be found on both a popular and a philosophic level. The first two chapters outline popular religion's first beginnings on the basis of Athenian drama.

Two of the following chapters give examples of popular piety from the post-Alexandrian age: Lucius, the hero of Apuleius' *Metamorphoses*, and the neurotic rhetorician Aelius Aristides. Both feel attached to a god by the conviction that they have been saved from guilt, called by the god to special service, been blessed with special revelations, and so stand in close contact with their god. This belief in the closeness of the divine is a characteristic feature of religion in New Testament times.

The other chapters are devoted to philosophic piety. This is based on Platonism, which tends to retire from the world and develops into mysticism and astral religion. In tracing out the history of philosophic piety Festugière sheds light on the origins of Christian monasticism, on the differences between Stoicism and Christianity, and on the origins of early Christian mysticism. His studies in the Hermetic writings make his last chapter especially valuable.

Only one technical error was noted, the omission of footnote 8 in Chapter III. Two footnotes in the text were numbered 15 to make the numbering correspond.

Festugière has produced an interesting, readable, and valuable book on the religion of the New Testament era. It stresses features of the age that can easily be overlooked by a study of handbooks on the history of New Testament times. It makes certain personalities of the age come alive (notably Aristides). We hope that it will be used not only by the classicist but also by the Christian theologian. EDGAR M. KRENTZ

SCIENCE AND CHRISTIAN BELIEF. By C. A. Coulson. Chapel Hill: The University of North Carolina Press, 1955. Cloth. 127 pages. \$2.50.

Sympathetic treatments of the relationship between science and religion usually take one of two paths, finding that the two occupy different spheres and therefore do not contradict or that science is a part of a whole represented by religion. This book, written by a professor of mathematics at Oxford, takes the second of the two alternatives, an alternative that was chosen long ago by St. Augustine and has not been neglected since.

The author's criticism of the first type is rhetorical and unconvincing. But his treatment of the second alternative is intelligent and reverent. Science at its best becomes a religious activity; for the highest revelations of science seem to be given rather than self-generated, (1) because science expresses a unity in the world which points to a transcendent source, (2) because that unity has a spiritual character, and (3) because that spiritual character is personal. Revealed religion completes the picture by speaking of the Incarnation.

The book is a reproduction of the John Calvin McNair Lectures for 1954 at the University of North Carolina, established in 1857, "to prove the existence and attributes, as far as may be, of God from nature." Many less thoughtful treatments of this important problem have seen print.

DONALD P. MEYER †

BUDDHISM. By C. H. S. Ward. London: The Epworth Press. Cloth. Vol. I: *Hinayāna*, 1947, 143 pages, 7/6. Vol. II: *Mahāyāna*, 1952, 222 pages, 15/—.

Ward's descriptive *Outline of Buddhism*, of which the present Vol. I is a revised edition, has been a popular title in Eric Waterhouse's *Great Religions of the East Series* since 1934. The author has been able to draw upon many years of residence in Ceylon and upon his extensive personal and literary contacts with the Buddhists of Ceylon, India, and Burma. Buddhism "is not so much a religion as a family of religions" (II, 8), and the two types represented by the two volumes are worlds apart from each other. In his discussion of *Hinayāna*, Ward deliberately limits himself to that which is "actually found in the *Pali Pitakas* or is clearly deducible from them" (I, 9). He relates as much as is certainly known of the life of Gotama and follows this with an analysis of contemporary *Hinayāna* ethics, psychology, and metaphysics. This system affirms as its foundation that "all the constituents of being are transitory, are misery, and are lacking in an Ego" (I, 66); denies the existence of the soul, of transmigration, creation, and the possibility of the expiation of demerits by deeds of merit; and identifies the attainment of *Nirvāna* with the achievement of the assurance that one's self is only a phantasm, that this is one's last existence, and that after death comes *Parinirvāna* (the absolute cessation of all that we can think of as existence). A brief

third part of the book is devoted to a description of Hīnayāna organization and administration. The bulk of the second volume deals with Sanskrit Buddhism and the evolution of Mahāyāna and its multifarious sects in Japan, China, and Tibet out of Hīnayāna to the point where "there is very little left in the Mahāyāna teaching that the Buddha would have recognized or acknowledged as his" (I, 9). The remainder of the volume discusses the origin and development of the doctrine of Buddhology and a comparison and contrast of Hīnayāna and Mahāyāna philosophical ideas. The best parts of both books are those concerned with Hīnayāna, where Ward's superior personal knowledge enables him to write with firsthand assurance. One might wish for a fuller account of contemporary Buddhism (notably Mahāyāna), the treatment of which takes no cognizance of the developments of the past generation, and of the sects of Buddhism that are most energetic in their efforts at evangelizing the West.

ARTHUR CARL PIEPKORN

A CHRISTIAN PALESTINIAN SYRIAC HOROLOGION (Berlin MS.

Or. Oct. 1019), ed. Matthew Black. New York (Cambridge): Cambridge University Press, 1954. x and 458 pages. Cloth. \$12.50.

With this title the Second Series of *Texts and Studies: Contributions to Biblical and Patristic Literature*, under the general editorship of C. H. Dodd, is initiated. Berlin MS. Or. Oct. 1019 is a paper manuscript in late Palestinian Syriac, copied, according to the colophon, in A.D. 1187/8 at Jerusalem. It is a complete Monothelite(!) Melkite *Book of Hours* which reproduces in Palestinian Syriac and with some interesting variations (notably in the *troparia* designed to be sung after the Beatitudes and in the structure of Lauds and the Midnight Office) the conventional *horologion* of Byzantine Orthodoxy. It materially increases our store of Palestinian Syriac Biblical materials (the Peshitta, which the controversial Yonan Codex represents, is Mesopotamian Syriac) — 35 new Psalms; the canticles from Exodus 15, 1 Samuel 2, Isaiah 8, 9, 26 and 38, Jonah 2, Habakkuk 3, and St. Luke 1; and the *Benedicite omnia opera* (Daniel 3) and the Prayer of Manasseh from the Apocrypha — all reflecting an interesting Lucianic type of Greek text, probably via a pre-Rabbulan Syriac version. In the present title, in addition to the introduction, indices, and four full-page plates of text, 306 pages are devoted to the text (in Estrangelo script), 72 pages to the translation, 27 pages to critical notes (in Biblical order), and 21 pages to vocabulary (new and rare words, meanings, and forms). In preparing this admirable edition, for which students of Syriac and Aramaic as well as of liturgy, textual criticism, and church history can well be grateful, Professor Black had the guidance and assistance of the original purchaser, the sometime director of the Oriental Seminar at Bonn, Professor Paul Kahle.

ARTHUR CARL PIEPKORN

THE END OF TIME: A MEDITATION ON THE PHILOSOPHY OF HISTORY (*Über das Ende der Zeit*). By Josef Pieper, trans. by Michael Bullock. New York: Pantheon Books, 1954. 157 pages. Cloth. \$2.75.

Pieper is consciously a Middle European, a philosopher (more particularly, a philosopher of history), and a Thomist (even to the point of documenting an item in his *Antichristology* on p. 126 by a bald quotation from the Angelic Doctor's Commentary on Second Thessalonians!). Three factors make his book — the title of which is obviously inspired by Kant's similarly named essay of 1794 — interesting to theologians. For one thing, it is a carefully written, eminently readable, and provocative piece of philosophical analysis. For another, it proceeds from the thesis that, particularly in a philosophy of history, philosophy presupposes theology and that what is true in Western philosophy "is largely a fund of 'insights' gained by an *intelligere* grounded on a *credere*" (p. 54). For a third, in contrast to the Kantian, "enlightened," and still prevalent idea of human perfectibility within history, it argues acutely on behalf of the traditional Western (that is, Christian) view of history that there will be an end of history and that at the end of history "there will be a real amalgamation of the *fulfillment* of purposive striving within history, the transposition of temporality into participation in the eternal and timeless, into an 'eternal rest,' and the final catastrophe within history of the reign of *Antichrist*" (pp. 104 f.).

ARTHUR CARL PIEPKORN

THE MEDIAEVAL CHURCH. By Marshall W. Baldwin. New York: Cornell University Press, 1953. 113 pages. Paper. \$1.25.

This book is one of a series being published experimentally by the Cornell Press to sketch briefly but thoroughly the history of man from his origin up to the French Revolution.

The author of the present volume begins his essay with a description of the various units of ecclesiastical authority, from the parish priest to the Papacy itself. Next he takes up the church's influence on the lives of its members, its relations with the governments of the time, its influence in the fields of literature and art and monasticism. A large section of the book is devoted to the Papacy in its various phases of activity, together with a brief study of some of its better-known representatives. In the last section of the essay the unfortunate break between the Eastern and Western Churches is chronicled, together with notes on the Crusades and their consequences, and on the church's operations in the Far East, particularly among the Mongolians.

As a whole, the essay is objectively written. Its brevity makes for quick reference. Another valuable feature is the three-page annotated bibliography.

PHILIP J. SCHROEDER

THE NATIONAL PASTORALS OF THE AMERICAN HIERARCHY (1792—1919), ed. Peter Guilday. Westminster: The Newman Press, 1954. xiii and 358 pages. Cloth. \$5.00.

An unaltered reprint of the original 1923 edition, the present volume contains the twelve pastoral letters issued by the eleven conciliar assemblies of the Roman Catholic hierarchy in this country from 1792 to 1884, plus the pastoral letter published by the first annual meeting of the denomination's bishops and archbishops in September 1919. The introductory notes succeed admirably in setting the stage for each document and in bridging the time gaps between the letters. The book thus becomes a valuable history of Roman Catholicism in the United States and, in the editor's words, a "commentary upon the . . . influences which have at various epochs influenced the [Roman] Catholic life of our beloved country" (p. viii). Not without intrinsic significance is the way in which the same themes recur time after time—the need for adequate support of the church; the shortage of priests; the virtues of a Christian education received under church auspices; the value of reading authorized versions of the Sacred Scriptures, "the most highly valued treasure of every family library" (p. 250); the obligation devolving on priests of "preaching the doctrines of a crucified Redeemer" (p. 46); the antagonism which the Roman Catholic religion consistently evoked; the evils of mixed marriages and secret societies; the vice of intemperance; the church press; home and foreign missions. Carefully to read this chronicle of American Roman Catholicism, written by Roman Catholic leaders for the instruction and encouragement of Roman Catholic clergy and laity, is better to understand how the Roman Catholic Church in America has become what it is today.

ARTHUR CARL PIEPKORN

ENGLISH ART 1100—1216, ed T. S. R. Boase. Oxford: Clarendon Press, 1953. 331 pages. Cloth. 37/6.

This is the third in a series of ten volumes entitled *The Oxford History of English Art*. Although it contains many plates and figures, it gives priority to illumination, as the term is applied not only to the adornment of letters, books, and manuscripts but also to colors and designs, including color in the buildings of Norman England. It was in architecture that the Normans produced their greatest achievements in the arts culture. William, doughty Viking from Normandy that he was, considered his invasion of Albion a crusade; and although he deposed Stigand from the Archbishopric of Canterbury according to his promise to the Pope, he was by no means servile to Hildebrand, whose regnal period began twelve years after Senlac. Nevertheless, he set the pace for the erection of 300 churches and large cathedrals.

The present volume shows a plan of Durham Cathedral and other views

of this famous north-country shrine. Expert opinion is offered on the subjects of naves, elevations, capitals, along with comparisons between the much-mortared and crude type of Anglo Saxon construction and the finer chiseled work of the Normans. Esthetic theories are propounded and the influence of old sources, like Vitruvius, Boethius, and Einhard, is evaluated.

The book is for the professional rather than for the layman. It is lavishly illustrated; there is a large bibliography and a thorough index.

PHILIP J. SCHROEDER

THE THIRD WORLD CONFERENCE ON FAITH AND ORDER, ed. Oliver S. Tomkins. London: Student Christian Movement Press, 1953. 380 pages. Cloth. 21/—.

The Third World Conference on Faith and Order, held at Lund, Sweden, from August 15 to 28, 1952, has been variously evaluated both by participants and observers. Something of a note of frustration has run through many of these evaluations, notably from those impatient Christians who see no valid argument against the establishment of immediate intercommunion among all the bodies that formally acknowledge Jesus Christ as God and Savior by their membership in the World Council of Churches. Yet—and possibly precisely because of the unabashed realism of most of the delegates to Lund in frankly acknowledging that intercommunion is not possible as long as the current degree of doctrinal dissensus exists and is aggravated by the nontheological factors that help to separate the Churches—Faith and Order is that aspect of the organized ecumenical movement most likely to attract the serious attention of members of the Church of the Augsburg Confession. Hence the importance of this volume for them. Dr. Tomkins has done his work well. The quite remarkable Report to the Churches—with its sections on Christ and His Church, continuity and unity, ways of worship, intercommunion, and the current status—is followed by a brief history of Faith and Order from Edinburgh to Lund and an adeptly prepared chronicle of the meeting, with the major addresses, papers, sermons reproduced in full. As an admirable piece of theological reporting and a stimulating compend of theological thought, this volume deserves a high place among the documentary volumes of the ecumenical movement.

ARTHUR CARL PIEPKORN

PAN-SLAVISM: ITS HISTORY AND IDEOLOGY. By Hans Kohn. Notre Dame: University of Notre Dame Press, 1953. ix and 356 pages. Cloth. \$6.25.

Hans Kohn is the distinguished author of *The Idea of Nationalism: A Study in Its Origins and Background* (1944), of *Prophets and Peoples: Studies in Nineteenth Century Nationalism* (1946), and of *The Twentieth*

Century: A Midway Account of the Western World (1949). The present study on Pan-Slavism sustains the high reputation which the author has acquired as the leading authority on nationalism in the nineteenth and the twentieth century. The range of the author's knowledge is large; his appraisals of men and movements are penetrating.

The book is divided into three chapters: Pan-Slavism and the West, 1815—60; Pan-Slavism and Russian Messianism, 1860—1905; and Pan-Slavism and the World Wars, 1905—50. (Pages 253—335 contain the footnotes: 82 pages of notes for 252 pages of text.)

Comparatively little is said about the relationship between Pan-Slavism and the Churches, whether Roman Catholic or Eastern Orthodox or Evangelical. The author does point out: "The Greek Orthodox Russians and the Roman Catholic Poles have lived for the last three hundred years in a state of almost unbroken hostility" (p. 6). He shows the differences in the thinking of the Evangelical Slovaks and the Roman Catholic Slovaks (pp. 19—22). Cieszkowski's chiliastic hopes (p. 34), Mickiewicz's Messianic expectations (p. 45), the activities of Bishop Strossmayer (pp. 51—55), and the role of Sergius and Alexei in the twentieth century (p. 233) are among the relatively few references which the author makes to religious history. The careful student of the religious history of Eastern Europe in the nineteenth and twentieth centuries will nevertheless find much in this treatise that will give him a better understanding of events and church conditions in these countries during this period.

CARL S. MEYER

ALTAR GUILD WORKBOOK. Prepared for Lutheran Churches. By G. Martin Ruoss. Revised edition. Philadelphia: Muhlenberg Press, 1955. 136 pages. Paper. \$3.50.

Those who are acquainted with the first edition of this volume will welcome the present revised edition. A wealth of useful information has been incorporated into this publication, which will be of value to those who intend to build a new church edifice as well as to those who desire to improve and enrich the corporate worship life of their parish. We regret that we cannot always agree with the author. The experience of many an organist will compel him to disagree with Mr. Ruoss when he sings the praises of the electronic organ and refers to it as being a "sensitive, durable, trouble-free, relatively inexpensive instrument for church use. The best of these almost equal the finest pipe organs in tonal range and volume of sound." (Page 110.) In listing reputable organ builders, he omits the names of two of the very best ones in America today: Walter Holtkamp and Hermann Schlicker. The author is at his best when discussing problems of a purely liturgical character, though his remarks regarding church architecture have their value and should not be ignored. We recommend the book to our parishes.

WALTER E. BUSZIN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Calvin and Augustine. By Benjamin Breckinridge Warfield, ed. Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Company, 1956. x+507 pages. Cloth. \$4.95. This is the fourth in a series of volumes offering reprinting of significant but generally inaccessible works of Princeton's great Benjamin Breckinridge Warfield (1851—1921). The five Calvin chapters are taken from Warfield's *Calvin and Calvinism* (New York: Oxford University Press, 1931) and discuss the man and his work, his doctrine of the knowledge of God, his doctrine of God, his doctrine of the Trinity, and Calvinism. The three St. Augustine chapters are taken from Warfield's *Studies in Tertullian and Augustine* (New York: Oxford University Press, 1930) and discuss the man, his *Confessions*, and his doctrine of knowledge and authority. A lecture by Warfield on "John Calvin the Theologian" and an introductory foreword by J. Marcellus Kik complete the volume.

The Christian Science Myth. By Walter R. Martin and Norman H. Klann, 2d ed. Grand Rapids: Zondervan Publishing House, 1956. 205 pages. Cloth, \$2.50; paper, \$1.50. This new edition of two Baptist ministers' critique of Christian Science differs from the original 1954 edition primarily in the transfer of some of Donald Grey Barnhouse's remarks from the dust jacket to the foreword, the addition of a number of footnotes, and the inclusion of a 14-page chapter on "Christian Science Objections" to the first edition, and a 4-page index.

Expository Outlines on the Whole Bible (Horae homileticae). By Charles Simeon. Volume 4: *1 Chronicles through Job*. Grand Rapids: Zondervan Publishing House, 1956. viii+512 pages. Cloth. \$3.95. In this volume of the photolithprinted reissue of the 1847 London edition of *Horae homileticae*, the two books of Chronicles are covered by 50 "discourses," Ezra by six, Nehemiah by eight, Esther by two, and Job by 45.

The Dark Ages. By William Paton Ker. Edinburgh: Thomas Nelson and Sons, 1955. xvi+361 pages. Cloth. \$3.75. The fact that this photolithprinted reissue of the 1904 edition of Ker's important history of European literature from 410 to 1000 A.D. came out in 1955 makes the new printing a kind of centenary monument to the author, who was born in 1855 and died in 1923. In the warmly appreciative foreword to the reissue, Provost B. Ifor Evans of London's University College hails Ker as one of "the last Renaissance scholars in the great European tradition" and approves the judgment that Ker's "was the most considerable mind to engage on academic studies in English Literature in Great Britain." Of the present work he declares that it "illustrates the strength of [Ker's] mind, his loyalties, and his approach to literary studies."

Jehovah of the Watchtower: A Thorough Exposé of the Important Anti-Biblical Teachings of Jehovah's Witnesses. By Walter R. Martin and Norman H. Klann. Rev. ed. Grand Rapids: Zondervan Publishing House, 1956. 201 pages. Cloth, \$2.50; paper, \$1.50. The second edition of this work by two Baptist Fundamentalist ministers differs from the first

(1953) chiefly in the addition of (1) four chapters entitled "The Watchtower and Blood Transfusion," "Jehovah's Witnesses vs. The Scriptures, Reason, and the Trinity," "The New-World Translations of the Bible," and "Jehovah's Witnesses and The New Birth"; (2) an appendix which reviews Marley Cole's *Jehovah's Witnesses—The New World Society*; and (3) a four-page index.

The Mennonite Encyclopedia: A Comprehensive Reference Work on the Anabaptist-Mennonite Movement, Vol. I: A-C, ed. Harold S. Bender and C. Henry Smith. Scottdale: Mennonite Publishing House, 1955. xvi+812 pages. Cloth. \$10.00.

The Existentialists and God. By Arthur C. Cochrane. Philadelphia: The Westminster Press, 1956. 174 pages. Cloth. \$3.00.

Man—His Life, His Education, His Happiness (O Homem, Sua Vida, Sua Educação, Sua Felicidade). By A. da Silva Mello, trans. M. B. Fierz. New York: Philosophical Library, 1956. 729 pages. Cloth. \$6.00.

The Significance of the Church. By Robert McAfee Brown. Philadelphia: The Westminster Press, 1956. 96 pages. Cloth. \$1.00.

Expository Outlines on the Whole Bible (Horae homileticae). By Charles Simeon. Vol. 3: *Judges Through II Kings*. Grand Rapids: Zondervan Publishing House, 1956. viii+566 pages. Cloth. \$3.95. This volume of the lithoprinted reissue of the 1847 edition of *Horae homileticae* covers Judges, Ruth, the two books of Samuel and the two books of the Kings in 122 "outlines" for as many sections of text.

Psychical Research. By R. C. Johnson. New York: Philosophical Library, 1956. viii+176 pages. Cloth. \$2.75.

Quellen zur Geschichte des christlichen Gottesdienstes. By Joachim Beckmann. Gütersloh: Carl Bertelsmann Verlag, 1956. xi+315 pages. Cloth. DM 25.00.

Whom God Hath Joined. By David R. Mace. Philadelphia: The Westminster Press, 1953. 94 pages. Cloth. \$1.50.

American Protestantism: An Appraisal. By T. Valentine Parker. New York: Philosophical Library, 1956. 219 pages. Cloth. \$3.75.

Teen-Agers Pray, ed. William Kramer. St. Louis: Concordia Publishing House, 1955. xi+82 pages. Cloth. \$1.00.

How to Pray: The Chapters on Prayer from "The School of Jesus Christ". By Jean-Nicolas Grou, trans. from the French by Joseph Dalby. New York: Harper and Brothers, 1955. 154 pages. Cloth. \$3.00.

Preaching with Power. By William A. Buege. St. Louis: Concordia Publishing House, 1956. 47 pages. Paper. 50 cents.

It's Tough to Be a Teen-Ager. By Robert A. Cook. Grand Rapids: Zondervan Publishing House, 1955. 66 pages. Paper. \$1.00.

Easy to Make Toys and Games. By Vernon Howard. Grand Rapids: Zondervan Publishing House, 1955. 32 pages. Paper. 50 cents.

East from Burma. By Constance M. Hallock. New York: Friendship Press, 1956. 120 pages. Cloth, \$2.50; paper, \$1.25.

Die römisch-katholische Kirche in Schweden nach 1781: I. Das Apostolische Vikariat 1783—1820. By Arne Palmqvist. Uppsala: Almqvist & Wiksells Boktryckeri Aktiebolag, 1954. 508 pages. Paper. Price not given.

Kierkegaard Commentary. By T. H. Croxall. New York: Harper and Brothers, 1956. xi+263 pages. Cloth. \$5.00.

The Dynamics of Group Action. By Daniel R. Davies and Kenneth F. Herrold. No. 2: *Make Your Staff Meetings Count!*; 64 pages. No. 3: *Problem Solving for the Executive*; 48 pages. No. 4: *Leadership in Action*; 56 pages. No. 5: *When Your School Board Meets*; 46 pages. No. 6: *Leadership and Morale*; 56 pages. No. 7: *The Administrator as Consultant*; 56 pages. New London: Arthur C. Croft Publications, 1954—1955. Plastic ring binders. \$2.50 per number.

Toward Understanding Adults. By Earl F. Zeigler. Philadelphia: The Westminster Press, 1931. 164 pages. Cloth. \$1.75.

Christian Words and Christian Meanings. By John Burnaby. New York: Harper and Brothers, 1955. 160 pages. Cloth. \$2.50.

Devotions and Prayers of Martin Luther. By Andrew Kosten. Grand Rapids: Baker Book House, 1956. 111 pages. Cloth. \$1.50.

Tägliche Andachten (Vol. XIX, No. 140: June 5 to July 27, 1956). By J. M. Weidenschilling. St. Louis: Concordia Publishing House, 64 pages. Paper. 10 cents.

Selected Letters of John Wesley, ed. Frederick C. Gill. New York: Philosophical Library, 1956. viii+244 pages. Cloth. \$4.75.

Christ and His Church. By Anders Nygren. Trans. from the Swedish by Alan Carlsten. Philadelphia: The Westminster Press, 1956. 125 pages. Cloth. \$2.50.

The Survival of the Historic Vestments in the Lutheran Church After 1555. By Arthur Carl Piepkorn. St. Louis: School for Graduate Studies of Concordia Seminary, 1956. vi+123 pages. Paper. \$2.00.

Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius. By Werner Jaeger. Leiden: E. J. Brill, 1954. 301 pages. Cloth. 30 guilders.

The Twentieth Century Bible Commentary. Rev. ed., ed. G. Henton Davies, Alan Richardson, and Charles L. Wallis. New York: Harper and Brothers, 1955. xvi+571 pages. Cloth. \$6.95.

English Thought (1860—1900): The Theological Aspect. By L. E. Elliott-Binns. Greenwich: The Seabury Press, 1956. ix+388 pages. Cloth. \$7.00.

Effective Bible Study. By Howard F. Vos. Grand Rapids: Zondervan Publishing House, 1956. 224 pages. Cloth. \$3.50.

The Legend of the Baal-Shem. By Martin Buber. New York: Harper and Brothers, 1955. 222 pages. Cloth. \$3.00.

Popular Government and Foreign Policy. By Dexter Perkins. Pasadena: The Fund for Adult Education, 1956. viii+65 pages. Paper. Price not given.

The Valley of Silence and Other Selections. By Jack Shuler. Grand Rapids: Zondervan Publishing House, 1956. 119 pages. Cloth. \$2.50.

The Art of Happy Christian Living. By Leslie Parrott. Grand Rapids: Zondervan Publishing House, 1955. 121 pages. Cloth. \$2.00.

My Faith Look Up. By Russell L. Dicks. Philadelphia: The Westminster Press, 1949. 96 pages. Cloth. \$1.50.

The World's Greatest Name: The Names and Titles of Jesus Christ. By Charles J. Rolls. Grand Rapids: Zondervan Publishing House, 1956. 185 pages. Cloth. \$2.50.

Sermons on the Lord's Prayer. By Ministers in the Reformed and Christian Reformed Churches, ed. Henry J. Kuiper. Grand Rapids: Zondervan Publishing House, 1956. 138 pages. Cloth. \$2.00.

Simple Sermons on the Ten Commandments. By W. Herschel Ford. Grand Rapids: Zondervan Publishing House, 1956. 138 pages. Cloth. \$2.00.

Evangelistic Sermons by Great Evangelists, ed. Russell V. DeLong. Grand Rapids: Zondervan Publishing House, 1956. 183 pages. Cloth. \$2.50.

It Only Happens to Preachers. By Ken Anderson. Grand Rapids: Zondervan Publishing House, 1956. 185 pages. Cloth. \$2.50.

Bible Fires: Messages on Bible Characters. By Robert G. Lee. Grand Rapids: Zondervan Publishing House, 1956. 184 pages. Cloth. \$2.50.

Jeremiah the Prophet. By George A. Birmingham. New York: Harper and Brothers, 1956. 256 pages. Cloth. \$3.50.

Saul Called Paul. By Alexander Whyte. Grand Rapids: Zondervan Publishing House, 1955. 191 pages. Cloth. \$3.50.

The Satisfaction of Christ. By Arthur W. Pink. Grand Rapids: Zondervan Publishing House, 1955. 313 pages. Cloth. \$3.95.

Let There Be Light: The Art of Sermon Illustration. By Benjamin P. Browne. Westwood: Fleming G. Revell, 1956. 157 pages. Cloth. \$1.95.

The Rise of the Cults. By Walter R. Martin. Grand Rapids: Zondervan Publishing House, 1955. 120 pages. Cloth. \$2.00.

Spurgeon's Sermons on the Sermon on the Mount, ed. Al Bryant. Grand Rapids: Zondervan Publishing House, 1956. 153 pages. Cloth. \$2.00. A newly set condensation of Charles Haddon Spurgeon's sermons on Matthew 5 through 7 selected from his *Treasury of the New Testament*.

Jesus Himself. By Andrew Murray. Grand Rapids: Zondervan Publishing House, [1956]. 59 pages. Paper. 60 cents. A slightly revised, newly set reissue of the tenth edition of two addresses delivered by the author in South Africa in 1892.

Elisba. By F. W. Krummacher, trans. and ed. R. F. Walter. Grand Rapids: Zondervan Publishing House, [1956]. 251 pages. Cloth. \$2.95. A photolithographed reissue of the Religious Tract Society's 1838 edition.

I Met God There. By John E. Huss. Grand Rapids: Zondervan Publishing House, 1956. 88 pages. Cloth. \$1.75.

How I Can Make My Life More Effective. By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1955. 144 pages. Cloth. \$1.75.

Devotions for Juniors. By Ava Leach James. Grand Rapids: Zondervan Publishing House, 1955. 154 pages. Cloth. \$2.00.

Short Skits and Games for Women's Groups. By Carolyn Howard. Grand Rapids: Zondervan Publishing House, 1956. 61 pages. Paper. \$1.00.

For Girls Only. By Dorothy C. Haskin. Grand Rapids: Zondervan Publishing House, 1956. 63 pages. Paper. \$1.00.

Teenage Rampage. By Jim Vaus. Grand Rapids: Zondervan Publishing House, 1956. 79 pages. Paper. \$1.00.

Tips for Teens. By Mel Johnson. Grand Rapids: Zondervan Publishing House, 1956. 62 pages. Paper. \$1.00.

40 Rainy Day Games and Activities. By Lora Lee Parrott. Grand Rapids: Zondervan Publishing House, 1956. 61 pages. Paper. \$1.00.

Young People's Programs in a Nutshell No. 2. By Leslie Parrott. Grand Rapids: Zondervan Publishing House, 1955. 60 pages. Paper. \$.75.

How to Be an Effective Sunday School Teacher. By C. B. Eavey. Grand Rapids: Zondervan Publishing House, 1955. 89 pages. Paper. \$1.00.

Preparation and Promotion of a Revival. By Charles H. Morris. Grand Rapids: Zondervan Publishing House, 1956. 56 pages. Paper. \$1.00.

The Story of Our Earth. By Richard Carrington. New York: Harper and Brothers, 1956. xvi+240 pages. Cloth. \$3.00.

And What of Tomorrow: The Human Drama in the Atomic Revolution and the Promise of a Golden Age. By George O. Robinson. New York: Comet Press Books, 1956. 178 pages. Cloth. \$3.00.

Wonder World of Microbes. By Madeleine P. Grant. New York: McGraw-Hill Book Company, 1956. 160 pages. Cloth. \$2.75.

They Who Preach. By John Malcus Ellison. Nashville: Broadman Press, 1956. xii+180 pages. Cloth. \$2.50.

Preaching and the New Reformation: The Lyman Beecher Lectures. By Truman B. Douglass. New York: Harper and Brothers, 1956. xiii+142 pages. Cloth. \$2.50.

The Text, Canon, and Principal Versions of the Bible. By Elmer E. Flack and Bruce M. Metzger. Grand Rapids: Baker Book House, 1956. 63 pages. Cloth. \$1.50.